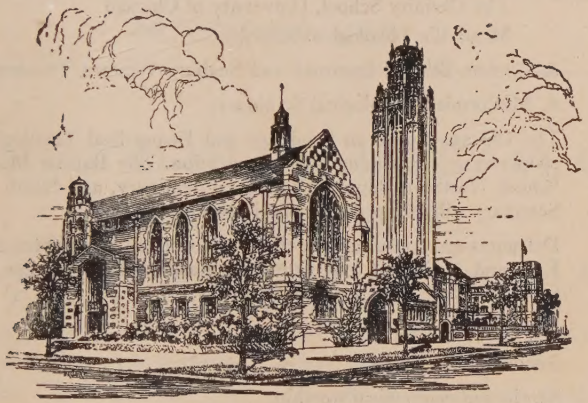
THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

Volume XLIII NOVEMBER 1953 *Number 4*

The Chicago Theological Seminary

REGISTER



Finding God in Unlikely Places *Harry Emerson Fosdick*

Santa Claus and God *Albert W. Palmer*

The Association *Douglas Horton*

To the Alumni *A. C. McGiffert, Jr.*

The Seventh International Congregational Council *Mervin M. Deems*

Seminary News, Alumni Notes, Book Reviews,
and The Hammond Library Extension Service Bulletin

CHICAGO ECUMENICAL INSTITUTE

AUGUST 2-13, 1954

For Whom: Ministers and qualified church workers and lay people

Purpose: Study of the Christian faith, with special attention to the issues of biblical theology and thought which are important for the ecumenical movement. Registrants will have direct and close contact with notable and influential leaders of churches in Europe, Asia, and Africa

Organization: Twelve theological seminaries in the Chicago area are cooperating in arranging the Institute. The Institute will meet on four campuses simultaneously:

1. Bethany Biblical Institute
2. Federation of Theological Schools at the University of Chicago
   - The Chicago Theological Seminary
   - The Disciples Divinity House
   - The Divinity School, University of Chicago
   - Meadville Theological School
3. Garrett Biblical Institute and Seabury-Western Theological Seminary
4. McCormick Theological Seminary

The Chicago Lutheran Seminary and Evangelical Theological Seminary are cooperating in planning and organization. The Baptist Missionary Training School, Northern Baptist Theological Seminary, and North Park Theological Seminary will cooperate by providing housing

Faculty: Delegates and consultants to the World Council meeting from churches abroad, East and West, will constitute the Faculty. Each of the four centers will provide a dean from its own faculty

Schedule: 3 lecture classes daily

3 seminars

Services of ecumenical worship

Opportunities for conference with faculty leaders, visits to places of ecclesiastical interest in the city, etc.

Time: First week: August 2–6, 1954

Second week: August 9–13, 1954

The program at each center will be different each week so that registrants may profitably attend the same center for two weeks

Expenses: Registration fee: $7.50 per week

Board and room on the several campuses will be announced later. For possible scholarship and travel assistance, consult denominational officials

Accommodations: There will be housing available each week for fifteen hundred registrants: married couples, single men, and single women

For further information write to

President A. C. McGiffert, Jr.

Chairman for the Chicago Ecumenical Institute

% The Chicago Theological Seminary

5757 University Avenue, Chicago 37, Illinois

The Chicago Theological Seminary Register

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*

VOLUME XLIII NOVEMBER 1953 NUMBER 4

FINDING GOD IN UNLIKELY PLACES

By HARRY EMERSON FOSDICK

[*Probably no preacher has had greater influence on other preachers for a generation than Harry Emerson Fosdick. Dr. Fosdick delivered this sermon last March at the beginning of the week of the Clark Lectures at Pomona College, Claremont, California. Through the courtesy of President Lyon of Pomona College, and the permission of "The Church Monthly" of Riverside Church, New York City, the* REGISTER *is enabled to give this sermon wider circulation.*]

DESPITE the popular familiarity of this hymn which we just have sung—"Nearer, my God, to thee"—many of us do not live up to it.

> Though like the wanderer,
> The sun gone down,
> Darkness be over me,
> My rest a stone—

that is not a likely place to feel nearer to God.

> So by my woes to be
> Nearer, my God, to thee—

that is not easy. We naturally find God in life's lovely experiences. "Praise God, from whom all blessings flow"—that is where we find him—in our blessings—but when darkness and disaster come, we commonly cry, Where is God?

One Englishman recently said this: "I don't know what I believe, but I don't believe all this 'God is love' stuff. . . . I've been in two world wars, been unemployed eighteen months on end, seen the missus die of cancer, and now I'm waiting for the atom bombs to fall. All that stuff about Jesus is no help." Well, did *you* never feel like that?

This morning we study the kind of person who in such difficult situations does not lose God, but finds him. We shall be back in Claremont in a moment, but we start far away from here, out in the wilderness of Sinai some thirty-two centuries ago, where Moses, facing a desperate sit-

uation, heard the Divine Voice say: "The place whereon thou standest is holy ground."

Into that wilderness Moses had fled, a refugee from Egypt. In anger he had killed an Egyptian taskmaster who was beating an Israelite and, compelled to flee, he had escaped into the desert, to lose himself in the bad lands. Whether one thinks of the public evils of his time under Pharoah's tyranny, or of the slavery of his people in Egypt, or of his own personal fall from being the son of Pharoah's daughter to facing the niggardly life of the sheep range, he was in an unpromising place; and it was news to him when, amid the sage brush and the sand, the arresting message came that *that* place was holy ground.

Far from being merely thirty-two centuries old that scene is here in this congregation now. We find God in life's lovely things—yes! God *is* in life's lovely things. But soon or late all of us come to the place where, if we are to find God at all, we must find him in a wilderness. How we admire people who do that! When Helen Keller says about her blindness and deafness, "I thank God for my handicaps, for through them I have found myself, my work and my God," that is something! I have found the divine in the Ninth Symphony, or in sunsets,

> When the sun supine
> Lay rocking on the ocean, like a god,

but to find God where Helen Keller found him, or Moses—that calls for insight.

Today we *all* need that insight. Not only does life land each of us in unpromising situations, but our whole era is tragic, desperately tragic. How does one find God here? Yet some of the most momentous discoveries of God in history have been made in just such situations. A verse in the Book of Exodus has fascinated me for years, but I have never dared preach on it. Here it is: "And Moses drew near unto the thick darkness where God was." What a place to find God!

Nevertheless, that kind of experience has made history. In 1754 George Washington, in his early twenties, was on a tough spot. He had been defeated at Fort Necessity; he was accused of taking hasty action before reenforcements came in order to get all the glory for himself; his officers were called "drunken debauchees"; his report on French plans was denounced as a crooked scheme to advance the interests of a private land company. It looked like the end of George Washington. But now, Douglass Freeman, his biographer, looking back, writes this: "Just when one is about to exclaim about some mistreatment, 'What an outrage!' one reflects and says instead, 'What a preparation!' " So, from Moses to Washington holy ground has been found in a wilderness—what a preparation!

Well, what went on inside Moses that made possible his discovery of holy ground in the wilderness?

I

First, he found something to be angry at. He had been brought up as the son of Pharoah's daughter, living a soft life, a playboy, it may be, at the royal court. But as maturity came on, he began to be angry. How he must have fought against it—this disturbing indignation against something intolerably wrong, the slavery of his people! The more he grew up, however, the angrier it made him, until one day, seeing a Hebrew slave beaten by an Egyptian taskmaster, he was so mad that he slew the taskmaster.

That was foolish. That did no good. But at least, this is to be said for Moses: he was no longer a playboy; he was angry at something unbearably wrong.

That was the beginning of the real

Moses. His anger needed harnessing, but it was basic to all that followed. Said Martin Luther, centuries afterwards, "When I am angry, I preach well and pray better." Said William Ellery Channing, the great New England Unitarian minister, "Ordinarily, I weigh one hundred and twenty pounds; when I'm mad I weigh a ton." Anger is not ordinarily presented as a Christian virtue, but remember our Lord, of whom our earliest Gospel says that when he saw a deed of mercy being held up by a ceremonial triviality, "he looked round about on them with anger"; and that when he saw little children being roughly shoved aside, "he was moved with indignation." Paul did write the thirteenth chapter of First Corinthians on love, but he said also: "Be ye angry, and sin not." That is to say, Control it, harness it for good, but still in the face of some evils you are not a Christian if you are not angry. Great character is not soft; at its very core is indignation at some things intolerably wrong.

So in his grim generation Moses began his discovery of holy ground, and when he came down from Sinai he carried with him ethical convictions that have shaken the centuries: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet." So! His indignation against evil got him somewhere.

Need I expand the application of this to ourselves? Look at our world! It is hard to find God here, we say. Well, we can start. We can see the evil here that ought to rouse our indignation. We can see the everlasting right here calling for our backing and support. We can at least quit our moral apathy, and wake up to the momentous issues of right and wrong in our personal lives, our city, our nation. That's where Moses started when he found holy ground in the wilderness.

II

This start, however, led him to a second step. Moses in the wilderness confronted Moses. He had never had such a searching look at himself before. Outward wrongs were there, demanding that someone set them right; but, if Moses was to help, he had to tackle Moses.

We had better get this austere aspect of our theme into the picture, because the whole idea of seeing divine meanings in life is so commonly sentimentalized.

> The poem hangs on the berry-bush
> When comes the poet's eye;
> The street begins to masquerade,
> When Shakespeare passes by.

That's true. Life is just as rich as we have the capacity to see. That's true. But that lovely aspect of the truth is not the whole of it. To confront oneself in a wilderness, to be told that *there* is divine opportunity, is a soul-searching experience. Tackle yourself! said God to Moses.

Of course Moses at first backed off from that. Who was he to do anything about the Egyptian situation? "Meek as Moses" is a cliché now. Well, Moses was far from being meek in any soft sense, but he was humble. All great character is humble. William Carey, one of the supreme figures in Christian history, a major pioneer in opening India to the gospel, in his elder, reminiscent years said: "If God could use me, he can use anybody." Moses was like that, and when at last on Nebo's top he surveyed the Promised Land, and recalled the long years in the wilderness, I imagine he said: "If God could use me, he can use anybody." So, of course, he shrank at first from God's formidable call. But not finally! He confronted himself until he dedicated himself. He found his vocation in that wilderness. With God's help he would be Moses!

How often scenes like that have been the turning points of history! Once a man

named Wilfred Grenfell landed in Labrador, on a gala vacation cruise, visiting for fun a strange coast. Landing on that bleak, inhospitable shore, however, he wrote afterwards: "I attended 900 persons who never would have seen a doctor if I had not been there." That got him. He *had* to come back. He *had* to identify himself with Labrador. A divine voice had said to him in a wilderness: The place whereon thou standest—holy ground.

God is saying that to some one here today about some situation—personal, domestic, social, national. It is dreadful, we may be thinking. Yes, but if a situation is dreadful, then there is need. Tragedy is simply *need*, spelled with different letters; and so opportunity to help is there; you can do something for somebody, not despite the fact that it is Labrador, but because it is Labrador.

> The poem hangs on the berry-bush
> When comes the poet's eye.

Yes, but the real miracle arrives when the poem does not hang on a berry bush, but is deep hidden in a wilderness, or in Labrador, or in some forbidding personal tragedy, and *then* "comes the poet's eye." So the great souls have found holy ground in unlikely places. They have found their vocation there.

III

We come to grips with our central theme, however, when we follow Moses' experience to a deeper level. In this encounter with right against wrong, in this self-dedication for his people's sake, he came face to face with God. Whatever may have been his idea of God it is clear from the record that he had not in the least expected to meet his God in *that* place. What kind of situation was that in which to encounter God?

Many of us are precisely in that state of mind. We habitually talk of God in terms of love, beauty, goodness, so that when we face a situation, in our personal experience or in the world at large, where love, beauty, goodness are singularly absent, we lose all sense of God. Where is he? we say. Our modern liberalism has contributed to this state of mind. Sings James Russell Lowell:

> God is in all that liberates and lifts,
> In all that humbles, sweetens, and consoles.

That is true. Wordsworth sings of God as

> A presence . . .
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man.

That is true. But if the *only* God a man has is the God who thus is seen in the lovely things of life, its beauty and graciousness, the light of its setting sun, its liberating and consoling hours, then, when he finds himself in some tough, dismaying experience, in a desert, where beauty, goodness, and loveliness seem absent, where has his God gone? In days like these I need the God who encountered Moses in the wilderness, who challenged Grenfell in Labrador, the God who confronts men in unlikely places.

As a matter of historic fact, some of the most memorable encounters with God in history have been of that type. Moses in the desert; the Great Isaiah in Babylon with his exiled people; Job, out of his tragic calamity saying to God, "I had heard of thee by the hearing of the ear, but now mine eye seeth thee"—the Old Testament is full of such experiences. As for the New Testament, there is Calvary. My soul! Crucifixion is not lovely. Who, casually looking on, could have found God there? But countless millions since, with hushed and grateful hearts, have seen that Calvary was holy ground.

It is no accident, I tell you, that man thus finds in tragic situations some of his

profoundest insights into the Divine. Soft occasions do not bring out the deepest in a man—never! Rather, in formidable hours when loyalty to the right means the risk of everything, perhaps life itself; in dismaying generations when right is on the scaffold and wrong is on the throne; in personal calamity when God is no mere frosting on life's cake but the soul's desperate necessity—then have come man's profoundest religious insights and assurances. Where did Jesus say, "Not my will, Thine be done"? In Gethsemane. When did Luther write,

> A mighty fortress is our God,
> A bulwark never failing?

When he faced a hostile Emperor at the risk of his life. When did Sir Thomas More say, "I die, the King's good servant —but God's first"? On the scaffold.

I do not know where this truth hits you, but for myself, now in my elder years, I bear my witness. My deepest faith in God springs not so much from my Galilees, where God clothed the lilies so that "Solomon in all his glory was not arrayed like one of these," but from times when "the rain descended, and the floods came, and the winds blew," and God was there so that the house fell not. You know the familiar argument that the world is such a mess, its evil so senseless and brutal that we cannot believe in God. Well, the world's evil is a great mystery. It raises questions which none of us can answer. But over against the souls who because of the wilderness surrender faith in God, I give you the souls who found him in the wilderness. They are a great company. Let us look at some of them.

IV

Can you think of anything much worse than being a hopeless alcoholic? That's a wilderness for you! Yet, here is my friend, Mrs. Marty Mann. She was there. Thirteen years ago she was in that hell. Listen to her story of what happened there: "In the depths of my suffering I came to believe. To believe that there was a Power greater than myself that could help me. To believe that because of that Power—God—there was hope and help for me." So in the wilderness she found God, and, like Moses, she is today leading others from the desert to the Promised Land. Of how many lives is it true that they never would have seen the stars, if it had not been for the night.

Or can you think of any much tougher situation a nation could go through than Britain experienced in the last war? I have quoted one Englishman who lost God then. But Edward R. Murrow tells us: "In the Autumn of 1940, when Britain stood alone, when the bombers came at dusk each evening and went away at dawn, I observed a sign on a church just off the East India Dock Road; it was crudely lettered and it read: 'If your knees knock, kneel on them.'" Thank heaven, the power to find holy ground in a wilderness did not die out in England, and with it came what Edward Murrow calls, "steadiness, confidence, determination."

Or let me be autobiographical, as I trust some of you are being now. In my young manhood I had a critical nervous breakdown. It was the most terrifying wilderness I ever traveled through. I dreadfully wanted to commit suicide. But instead I made some of the most vital discoveries of my life. My little book, *The Meaning of Prayer*, never could have been written without that breakdown. I found God in a desert. Why is it that some of life's most revealing insights come to us not from life's loveliness but from life's difficulties? As a small boy said, "Why are all the vitamins in spinach and not in ice cream where they ought to be?" I don't know. You must ask God that. But vita-

mins are in spinach and God is in every wilderness.

> Out of my stony griefs,
> Bethel I'll raise;
> So by my woes to be
> Nearer, my God, to thee,
> . . . Nearer to thee!

V

Indeed, consider not only personal situations, but our world situation now. Think of the calamitous era of the American Revolution, so terrific that many then could perceive nothing but chaos and tragedy! Yet, beneath the surface, see what was going on! The thirteen colonies had been for years at bitter odds—sometimes at swords' points with one another. Then, in 1774, at the first Colonial Congress in Philadelphia, Patrick Henry made a speech in which he said this:

> Throughout the continent, government is dissolved. Landmarks are dissolved! Where are now your boundaries? The distinctions between Virginians, Pennsylvanians, New Yorkers, New Englanders are no more. I am not a Virginian but an American.

See what was going on for those with eyes to perceive! A nation was being born. One of our contemporary historians, describing that scene, exclaims: "Forty-three delegates sat spellbound, hypnotized altogether. It was crazy, what they had just heard; they knew it was crazy. An American—in God's name what was that?"

But Patrick Henry was right. And he would be right again if he could be here with us, and beneath all our seething turmoil could see the emergence of new germinative ideas of world unity and world citizenship. This era too is holy ground.

Play your part in it—large or small—against the little-mindedness, the prejudices, the hatreds that divide individuals and neighborhoods, races and nations! When Rip van Winkle went to sleep, the sign over his favorite inn bore the portrait of George III; when he woke up, it bore the portrait of George Washington. He had slept through a momentous revolution. Don't do that now! This is holy ground, and God is here.

Now, a brief final word. When any man thus finds God in *un*likely places, one may be fairly sure that he has first found God in likely places. Some beauty has touched his life, some love has blessed him, some goodness has made him aware of God. If you have that chance now to discover the Divine, don't miss it! It is not easy to find God in an unlikely place. Start now by finding him in a likely place.

Beauty, goodness, loveliness are here. Nobility of character, unselfish sacrifice, moral courage and lives through which a divine light shines, like the sun through eastern windows, are here. And Christ is here, full of grace and truth, in whom we can see the light of the knowledge of the glory of God. Find God in these likely places that you may find him in the unlikely places too.

SANTA CLAUS AND GOD

By ALBERT W. PALMER

[*President-Emeritus of the Chicago Theological Seminary and Former Moderator of the General Council of Congregational Christian Churches of the U.S.A., Dr. Palmer needs no introduction to* REGISTER *readers.*]

MOST of us pass through five phases of thought concerning Santa Claus.

OUR IDEAS ABOUT SANTA CLAUS

1. The first stage is one of glad and unquestioning acceptance. Information about Santa Claus comes from parents, playmates, pictures, and store windows and is most delightful and reassuring. It is reinforced on Christmas morning by conclusive demonstration in the form of gifts to one's self and colleagues. What a wonderful person he is with his reindeer, his capacity for coming down chimneys, his ability to visit everybody in a single night, his fabulous supply of gifts, and his uncanny knowledge about good little boys and girls! When I was four years old, he evidently stayed at our house long enough to make little candy boxes out of scraps of heavy gilt wallpaper which the paperhangers had left behind! Good old Santa Claus!

QUESTIONS ABOUT SANTA CLAUS

2. The second stage is one of mild questioning and increasing puzzlement as certain contradictory facts emerge in the growing and critical mind of childhood. How could such a big fellow ever get down *our* chimney? What does he use for reindeer in California? How can he make so many calls in one night? How come there are so many of him? Which is the real Santa Claus? Why are adult answers to these questions so evasive and manifestly insincere?

3. The third stage is one of more or less concealed skepticism. This is promoted by more advanced child wrestlers with the problem. One such is reported to have announced: "No, there ain't any Santa Claus, really. It's like the Devil! It's your father!" Because such heretical ideas seem painful to the adult mind, they are often more or less concealed or held in reserve; and lip service, at least, is still rendered to the Santa Claus idea. But critical thought and observation continue.

REJECTION

4. A fourth stage comes very soon. It is one of complete and scornful rejection of Santa Claus as "just kid stuff," a legend to amuse children, harmless enough, no doubt, but of no authority or value to the maturing mind of adolescence, a sort of community conspiracy to be entered into by adults and older children to be put over on the little kids, who, in their turn, will eventually outgrow it, too. This attitude carries with it a gratifying sense of sophistication and self-complacency which, however, never quite atones for the loss of a beautiful myth and the deep subconscious yearning that Santa Claus might be true after all.

RATIONALIZATION

5. The fifth stage is one at which, alas, some people never consciously arrive at all. It requires a certain philosophic approach to life and an understanding of what a myth really is. For a myth is not just fiction, an idle tale to pass an idle

hour. It is a story or tradition which is the projection of some inner need or impulse, an attempt to supply some spiritual hunger. Santa Claus *is* your father! More than that, Santa Claus is yourself—in your own more genial and generous attitudes of personality! That's why you can never quite escape him, and you love him still, in spite of the fact that you think you don't believe in him!

FROM SANTA CLAUS TO GOD

It is easy, perhaps too easy, to make a quick jump from the idea of Santa Claus to the idea of God. And yet do not many people pass through an analagous series of transitions in their conceptions of divinity?

1. First, there is the stage of childlike faith and complete acceptance. Parents, Sunday-school teachers, the preacher, even the politicians, surround us with an atmosphere of belief in God. We see pictures of him in our Sunday-school literature, and more pictures of Jesus, who is indistinguishable from God except that he is younger and more appealing. God gives us everything. He has arranged a simple plan of salvation by just accepting which we are sure to go to heaven. Jesus has paid the price of all our sins by his suffering on the cross. If we need anything further, all we have to do is to pray, and God is continually working miracles in answer to prayers. Some people seem never to emerge from this naïve and primitive theology. Or, if they do make a furtive excursion outside its safe and protected harbor, they are frightened back by a glance at the storm-tossed ocean of reality.

THE SEA OF QUESTIONING

2. Some of us, however, and probably all of us for brief periods at least, do enter the second phase and encounter the sea of questioning and difficulty which lies outside the harbor. As little children we ask: Who made God? Where is heaven? What happens when people die? Is the Bible true? All of it? Such questions do not run as deep as they sometimes sound to adults who try to answer them. But, as adolescence comes on and college courses stir the mind, adult questions become more insistent: If God is good, how come there is evil in the world? Why so many different religions? Which conception of God is true? Why are so many of our prayers unanswered? If the Bible is God's word, why is it often self-contradictory? What happens to people who do not accept the plan of salvation? Why doesn't God stop wars, frustrate criminals, and slap down the Communists? If Jesus could work miracles, why didn't he cure all diseases once for all? As a businessman, how closely must I adhere to Christian ethics? What are God's requirements of me in politics? If God views all nations impartially, what is his will for me in international affairs?

SOLUTION, ESCAPE OR EVASION?

3. The third stage may be an oversimplified solution, some shallow all-inclusive formula by which these questions may be side-stepped and evaded. We take refuge in an infallible church, or accept a fatalistic doctrine of predestination to relieve us of responsibility, or decide that matter and all unpleasant manifestations of it are unreal, or we calmly settle down to await the second coming of Christ, whose divine totalitarianism will follow this age of troubling, after Armageddon. Or we may just continue to indulge a concealed but somewhat guilty feeling of skepticism. We do not want to shock our parents, the parson, or the neighbors, and so we keep our doubts to ourselves and outwardly conform to the conventional patterns of religious thought and practice which have social approval. We sympathize with the old woman who went out with a torch and

a bucket of water to burn up heaven and put out hell, but we don't quite see how it can be done! Probably more people are passing through this stage of thought today than most of us realize.

4. Then may come the fourth step in our doubters' progress. We renounce God as an outgrown childish superstition. We find our interpretation of the universe and our key to the meaning of life in science. We hail Nietzsche's announcement that God is dead with some regrets but also with a sense of emancipation. We are free now to face the facts, to investigate all of life without rebuke or inhibition. We do not say with Job's wife: "Curse God, and die!" but "Renounce God, and live!" To be sure it is a perilous, uncertain life that spreads before us—a storm-swept sea—but we brace ourselves to meet it and cry with Henley: "I thank whatever gods there be for my unconquerable soul!" Though, of course, we know that there aren't any gods to thank and that the soul is only an unstable series of behavior patterns floating on a stream of consciousness.

5. But such a stage cannot endure. Sooner or later the intoxication of skepticism, rebellion, and nihilism fades away. We look about us at the wreckage and stoop down to gather up what meanings and values may still be found in our stern but stubbornly persistent universe.

IS GOD LIKE SANTA CLAUS?

Here is a great temptation to follow our Santa Claus formula and recover the idea of God as simply the projection of our inner need for order and meaning in the universe. Such a God would be limited, of course, and without objective reality, let alone personality, but would provide a partial answer to our spiritual hungers and would smooth our social relationships by enabling us to say quite cheerfully: "Oh, yes, I believe in God"! This may be politically important, as well as socially, in an age shadowed by fear of communism, which is not only an economic heresy but is roundly denounced by some critics, hitherto unsuspected of religious zeal, as being "anti-God"—which it is.

But would not such a facile solution, making God (like Santa Claus) just a psychological projection of our better selves, turn out in the end to be an inadequate and even dangerous oversimplification? To be sure, the idea of God does constantly appear in varying forms in every age and civilization because it is an attempt to answer our mental and spiritual needs. Our minds do demand some kind of orderly framework for living. We inevitably search out laws and causes, whether physical, economic, political, or moral, around which we can organize experience. (Even supposedly "anti-God" communism has unconsciously made a God out of economic law as taught by Marx and Lenin. The universe, for Communists, is no atheistic chaos but an absolute and authoritative order governed by the inexorable laws of Communist economics and natural science.) But is this order and organization just a psychological trick played upon us by our childlike, comfort-seeking human nature, ever in search of Santa Claus, or is there something more?

What is that "something more"? In the best thought of the philosophers, scientists, and seers of all the ages that something more is the universe itself. No wonder that Carlyle, commenting on Margaret Fuller's statement that she accepted the universe, growled out: "Egad! She'd better!"

A UNIVERSE TO BE EXPLAINED

Now, unless the universe is pure illusion, just a figment of the individual mind, it has to be explained. Even a purely subjective idealism, which makes

it wholly imaginary, is a sort of explanation. But, the moment one contemplates the rest of existence as having some sort of objective reality, one has to try to organize it according to some pattern which can stand the tests of logical thought. What results from this attempt at organization has, for the organizer at least, the meaning and value of God. He may decide the cosmos is just unintelligible chaos. Then his God is Chaos! Or he may discern at least partial order and meaning. Then he has a limited God. Or he may decide that the universe justifies a farther-reaching and more inclusive interpretation and make the leap to God as the organizing, developing, governing Power within the universe, the ground of all goodness, truth, and beauty. Each man must examine the universe as he experiences it, check his findings with the best and most comprehensive explorers of its nature he can find, and then decide for himself what kind of God he is to worship and obey. But the God thus arrived at, even the God named Chaos, is no mere Santa Claus projection of one's better self—it is grounded in reality outside.

WHAT THE UNIVERSE REVEALS ABOUT GOD

What kind of God the universe reveals is not an easy problem to be answered in a pleasant afternoon! But certain elemental facts and guiding principles have emerged in the thinking of philosophers, poets, and theologians across the centuries, and we do well to keep them in the background of our minds.

1. The first of these is, of course, the vastness of our ignorance and the dark element of uncertainty and terror which we find when we face the totality of existence. It's no good dodging or ignoring what at least appears to us as evil, the needless suffering, darkness, and chaos which are out there in the universe with which we have to come to terms. And not only "out there" but sometimes within our own souls as well!

THOMAS EDISON AND GOD

2. If this were all, we might well "curse God and die." But it is not all. If there is a problem of evil, there is also a problem of good! There is remarkable order and intelligence, a startling and, on the whole, beneficent adjustment of structures to functions. When Thomas Edison was eighty years old, he was interviewed by reporters who were permitted to submit written questions. One was: "What does the word God mean to you? The Jehovah of the Bible or something else?" Mr. Edison wrote in reply (and I have seen a photostatic copy): "It has no meaning to me but I believe there is a supreme intelligence pervading the universe." Someone might well have said to Mr. Edison: "But that Supreme Intelligence pervading the Universe would itself be God!" Not all of God, to be sure, but a long step toward understanding his reality and nature.

3. Another fact about the universe that must be reckoned with is the presence of a moral order as well as a physical order. Matthew Arnold spoke of God as "that power not ourselves which makes for righteousness." Sometimes life seems to be a moral chaos, and wilful men defy the laws of ethics with impunity. But do they, in the end? The Spanish have a proverb: "God pays, but not every Saturday!" The great tragedies reveal the coming of the Saturdays when the moral law is rediscovered.

PERSONALITY IN THE UNIVERSE

4. A fourth fact about the universe which is just as real and inescapable as anything physical or material is the emergence of personality. Shailer Mathews has described God as the sum of "the person-

ality producing activities of the universe." That leaves but a step, and a very logical step, to God as the Supreme Personality, in whom our lesser personalities "live and move and have their being," to quote a Stoic poet approved and quoted by St. Paul. From this mountain peak it is not hard to see what Jesus meant when he described God as "Our Father who art in the heavens."

However far the reader may, or may not, be able to follow the thought pattern here indicated, it must at least be clear that God is no divine imaginary Santa Claus conjured up to soothe and placate a troubled world. God is real because the objective reality of the universe is here and cannot be evaded or ignored. The responsibility rests with us to understand him as far as we are competent to do so, and that demands all the intelligence, sensitivity, and open-mindedness we can command. "Canst thou by searching find out God?" It is not Job, but Zophar, Job's self-righteous critic, who asks that question. But is there any other way, if only the search be humble, patient, all-inclusive, and free from prejudice and pride?

NOTE BY THE AUTHOR

The foregoing article of "Santa Claus and God" is planned to be the first chapter in a new book which I have practically completed and which is designed to present a modern conception of God for laymen. It is written, therefore, in completely nontechnical language. Not only is "that blessed word Mesopotamia" omitted, but even such theological darlings as "apocalypticism," "existential," "eschatological," and "neo-orthodox"! My belief is that we are overdue for some books on theology which even laymen can understand and which will reawaken and buttress their faith. To that end I have cleared the track of all technical language hurdles and tried to leave a straight-away toward the common-sense consideration of basic religious convictions in plain everyday English. I want to produce a book on theology that can live in the same thought-world with secular books and speak with the persuasiveness of normal rational processes, not sheltered by traditional phrases or supernatural authority.

In preparation for such a book I secured reactions from over a hundred thoughtful lay friends indicating the problems they faced in their religious thinking.

I shall probably entitle the book *What God Is and Does!* The chapter headings include: "Santa Claus and God"; "The Modern Eclipse of God"; "The Half-Gods of Yesterday"; "Some False Gods of Today"; "Some Legitimate Doubts about God"; "How We Find God"; "Practicing the Presence of God"; "Is Jesus God?"; "God and Personal Conduct"; "Questions Laymen Ask about Religion."

I hope such a book will prove useful in personal meditation and in group discussions among nonprofessional students and lay men and women. I wish it could be sold not only from religious book tables but also under the captions of "Adventure" and "Voyages of Discovery," where, for many people today, I fear it probably belongs! Comment is invited. Could you use such a book in your church? —A. W. P., 1587 MORADA PLACE, ALTADENA, CALIFORNIA.

THE ASSOCIATION

By Douglas Horton

[*The Minister and Secretary of the General Council of Congregational Christian Churches delivered this address on the occasion of the Centennial celebration of the Chicago Congregational Association, April 17, 1953. What Dr. Horton said is not only historically significant but immediately appropriate to Congregational Christian Associations throughout this nation and deserves a wide circulation.*]

I

IN ORDER to understand the meaning of the Congregational Association of Chicago, why it was established a century ago, what place it has occupied in our Congregational Christian economy, and what it portends for the centuries to come, it is necessary to look back three hundred years and more to the beginnings of Congregationalism in New England.

II

In the early days there were no associations of this sort whatever. There was little need for them, for the simple reason that the state supplied standing bodies, such as the "Generall Court" of Massachusetts Bay, to which the churches could appeal for the handling of many of the problems that today would be referred to associations.

The Pilgrim Fathers and the more numerous and influential Puritans, coming to this country, set up not merely a church but a civilization. The two great organs of their total society, the state and the church, were so interlocked that they were able to assist each other—or at least that was the intention—in many ways. The state provided ways and means for the churches to carry on what today we should call "denominational life." To be sure, the churches themselves now and then held what they called "synods," but these were simply to meet particular crises; they were not continuing bodies; they had no regular meeting times from season to season or year to year; and when they adjourned it was *sine die*. The state, on the other hand, called its assemblies with sufficient frequency, and these in turn devoted themselves with sufficient concern to the things of the churches, to provide tolerably for the common life of the latter. The churches could afford to be without associations if there were a state organization to look after their joint interests and even now and then to issue a call for a synod in which the churches themselves could discuss peculiarly ecclesiastical matters.

It was the General Court of Massachusetts which summoned the first synod of major proportions ever to be held in this country—the Cambridge Synod, which began in 1646—and it was to the General Court as well as to the churches that that synod, before it finally adjourned in 1648, turned over its findings in the form of the Cambridge Platform.

All through the first hundred years of their existence the churches of the several colonies in New England enjoyed an amazing coherence, fostered by the state, out of which were to be born in later years such noble children as the American

Board and the American Home Missionary Association.

The written constitution descriptive of this coherence and of the freedoms and responsibilities it involved was the Cambridge Platform. In Connecticut this was superseded in 1708 by the Saybrook Platform. In so far as paper can govern people, these were the governing instruments of the churches in the first centuries in New England.

III

Fort Dearborn began to grow noticeably in 1830, when the government undertook the construction of the Illinois and Michigan Canal. Three years later the harbor was built, and in 1837 the city of Chicago was incorporated. The development of this trading post, which was to become the economic capital of the West, was a crowning achievement of populations trekking out from New England and the East.

When, however, emigrants from Hartford and Springfield and the other towns of New England crossed the border into York State en route toward the sunset, they left behind them church-wise something whose absence was not noticed at first—the organs of fellowship which the state had provided.

Furthermore, it was not long before the church-state bond in old New England itself was severed. Establishment went out in Connecticut in 1818 and in Massachusetts in 1834. And not a little went out with it. Denominational life went out to a degree, for without any state assembly to serve as their nursing father the churches were left isolated as they had never been before. The old denominational constitutions went out: no Congregational group, so far as I know, has ever repudiated either the Cambridge or the Saybrook Platform: they simply withered on the vine after the ax had been laid to the vine's root.

So in the Middle West and in New England there were left detached churches without the unifying tie which had been offered by the state. In a sense the entire subsequent history of our communion may be defined as the progressive recapturing of the unification lost by the migration westward and the breaking of the link with the state in New England.

The new type of unification, which is wholly of the church, is infinitely to be preferred to the old church-state type. Now we are a Christian company utterly independent of the secular state in any constitutional sense. We no longer have to wait upon legislatures to adjudicate our internal relationships (except in the area of fiduciary and property interests, which properly belong to the state), nor do we have to ask them to call us into consultation on spiritual problems. No longer would we say, with the Cambridge Platform:

> The consent & contenance of Magistrates when it may be had, is not to be sleighted, or lightly esteemed; but on the contrary; it is part of that honour due to christian Magistrates to desire & crave their consent & approbation . . . which being obtayned, the churches may then proceed in their way with much more encouragement, & comfort.

That erastian day is done: the churches enjoy a new freedom with their new means of unity.

The development of the new communion among the churches has been, as a matter of fact, breath-takingly rapid. It was only nineteen years after the churches parted company with the state in Massachusetts that the Chicago Association was founded. Eighteen years later than that the first meeting of the National (now General) Council was held. Since then the great conference organizations as we know them today have come into being. We

have moved swiftly—as history counts swiftness—to find substitutes for the old and outworn state connection.

And we have had to. Under the Plan of Union with the Presbyterian Church, which was entered into in 1801 and ran roughly through the first half of the century, the new churches established on the western frontier by Congregationalists or Presbyterians might elect to become members of either the one denomination or the other—and the ministers also. The First Presbyterian Church of Chicago was founded by a group of almost thirty Congregationalists and one Presbyterian. Presently that one Presbyterian moved away and founded the First Congregational Church of Racine. But usually the churches went Presbyterian—and why shouldn't they? What had the Congregational churches, dotted sporadically over the landscape, without mutual bonds save certain precedents and the memory of a state establishment back east, to substitute for the rich common life of a denomination? The ministers and people of the lonely frontier felt nothing more poignantly than their isolation and seized every hope of reducing it. It seems somewhat miraculous to me that so many churches did actually under those circumstances remain Congregational.

As the nation expanded, the competition between religious groups grew ever keener. In the midst of the strongly reticulated sects that began to people the West there was less and less chance for survival for churches separated from each other and left each to its own resources. If ideas are weapons, the Congregational churches of the interim period were left without an important arm: how could they in their so feebly embodied fellowship meet the ideological strength of those communions which could point to their own united organization as a symbol of the oneness of the Church Universal?

Under the goad of circumstance but with an inner élan that derives from their own long experience of cooperation in their early centuries the Congregational churches (now unitedly Congregational Christian) are building among themselves a unity second to none in the ecclesiastical world which at once protects their freedoms and makes them a more effective instrument for the hands of Christ.

IV

A hundred years ago, when the Congregational seers were beginning to feel the need for ecclesiastical oneness, it was the Association which led the way into the future. It provided the locus of unity which churches and ministers craved.

In the Congregational Christian system the Association has long since taken the place occupied by the bishop in the episcopal systems of church government. It is the episcopal unit in the nonauthoritarian system.

Note correspondences and differences between the offices of the bishop and those of the Association.

According to the Roman Catholic constitution, accepted by all members of that fellowship, the bishop possesses certain powers. In a Roman country his authority rivals that of a secular prince. Even in the Protestant Episcopal Church in our own country, as we saw two years ago in Brooklyn, the bishop can under certain circumstances break the connection of a beloved rector with his congregation. The Association cannot go this far, nor would it if it could, but it is not without power of a sort. It has the power of electing whether or not it will cooperate with this church or that: in its constitution is written the authorization to admit or expel churches from its membership on adequate cause. This is the limit of its constitutional power vis-à-vis the churches, but this is all that is needed, according to Congregational ec-

clesiology, in an Association. On the basis of that authority it can build up no end of spiritual unity: it can become such a center of Christian love, it can offer its members such an experience of Christian companionship, and it can provide for the churches such security in time of danger that all Congregational Christendom must be grateful for it.

The completely competent Association enjoys the services of officers. It is obvious that one key to the success of any organization is leadership. Perhaps we are still weak at this point; perhaps we should provide more opportunity to the officers we appoint to the Association to be useful to its churches. In any case, however, the officer has no constitutional authority to rule over the churches. His relationship is, as the fathers said, ministerial (that is, that of a servant) and not magisterial (that of a master). To be sure, there is many a bishop who is the servant of his churches—though if he wanted to employ more authority than he does, he might. On the other hand, there is many an officer of an Association who, because of his personal spiritual qualifications, wields no end of authority. The difference is that in the one system there is cooperation on a foundation of authority, and in the other, authority on a foundation of cooperation —a critical matter.

It is because of this consideration that I conceive Congregationalism, in the adjective of Albert Peel, to be simply inevitable —as indeed are all other polities which have this characteristic. When people are mature, they wish to work with other people like themselves on a basis of cooperation. They do not want to rule or be ruled. The princes of the Gentiles exercise dominion, not the people chosen of Christ.

Both bishop and Association, however, stand for the unity of the churches with which they are associated. Here let an illustration be offered as to how we might improve our usage. The bishop functions liturgically at this point: why should not the Association?

Dr. Nathaniel Micklem, in his examination of the changes which would be necessary if the Congregational Union of England and Wales were to take Episcopacy into its system, points out that if the members of a local church, with the intention of dramatizing the fact of their belonging to a larger fellowship, should "decide that admission to full membership . . . should take place on some one day in the year, and if they should decide to invite the Moderator [corresponding to our Minister or Superintendent of a Conference] to preside at that service, there would be no violation of any Congregational principle."

It is at such a service that the bishop regularly presides in an episcopal system —and who shall deny that he becomes then a living symbol of the extension of the church beyond the congregation? But surely it would be more in keeping with our genius—and yet furnish the same sense of the church's breadth to the young people uniting with us—if, instead of a Moderator or Minister or Superintendent of a Conference, one of the officers of the Association should appear at the reception of members into a church—an officer of the Association from another church, preferably a layman—and at the appropriate time in the service with words properly answering to the dignity of the liturgy should declare that he represented the greater Church of Christ and, after the minister, should give the new members the right hand of fellowship.

Chicago has ever been a pioneer. Might not some such plan be tried out here? If its actual results fulfilled its expectations, it would soon commend itself to the entire country. It would be good for our young people to apprehend that the Church of Christ is greater than can be contained

within the four walls of their own meeting house. It would be good for the local church from time to time to entertain a representative of the fellowship at large. It would be good for the laymen who assumed such duties: they would learn not a little about other churches and be able to make known the good works of those churches to an ampler circle. Most of all, it would be good for the Association. The men to be used might be called "deacons of the Association." They should be chosen with concern for their spiritual qualifications, perhaps one from each church in the Association, and organized by the Registrar or a Senior Deacon selected from among them to be ready to visit other churches on Sundays when youth are confirmed.

V

Whether or not this particular plan would prove practicable, it is beyond doubt that the Association in general has proved a boon to American Congregationalism. No Congregational Christian would dream of going back to pre-Association days. The question is not whether or not there should be Associations but by what means we can make them more effective. As the symbol and agency of unitedness among the churches of their area they are indispensable to the Church of Jesus Christ.

TO THE ALUMNI

By PRESIDENT ARTHUR CUSHMAN MCGIFFERT, JR.

AS THE academic year 1953–54 opens and the new students join the Seminary, my thoughts turn back to so many of you who once upon a time were new students at C.T.S. The entering class includes students from twenty-seven colleges, eleven states, and five countries. Probably 50 per cent of them, as they were deciding upon their vocation or their Seminary, had some contact with one of you. We are always happy to have from you the names of candidates for the ministry coming up through your church or college.

During the ten years the Seminary has been part of the Federation it has continued its program of supervised student field work. The other members of the Federation have had different arrangements or none at all. Mallary Fitzpatrick has just been called to the faculty as Assistant Professor in the area of Professional Religious Leadership. He will study all existing plans of supervised field work, here and in other seminaries and in other kinds of professional schools, reassess the value of supervised field work, and guide the Faculty in setting up a program for the whole Federation which will take educational advantage of the professional service students perform while studying for their degrees. Fitzpatrick did his undergraduate work at Asbury College. He is a C.T.S. graduate, *summa cum laude*, '45. He was awarded the Traveling Fellowship. He has published several articles and expects to receive his Ph.D. from the F.T.F. next December, in the field of theology. From the ministry of Mount Hope Congregational Church, Detroit, he went to Howard University to teach in social ethics and the sociology of religion in the School of Religion. Mrs. Fitzpatrick was a special student at the Seminary.

Many of us have looked enviously at Roman Catholic education. Roman Catholics know so clearly what their aims and methods are. The public schools, right up to the university level, know what education is. Protestants fumble. We lack

a fundamental theory of education. For some time the F.T.F. has recognized the urgent need for a fresh attack on this fundamental problem. Perry LeFevre, Professor of Religion at Knox College, has been called to the Faculty as Assistant Professor in the field of Religion and Personality, with a special assignment to work on this issue of a theory of education for Protestantism. He comes well equipped for this responsibility. He is a graduate of Harvard College. After receiving the B.D. from C.T.S., *summa cum laude*, in 1946, he used the Traveling Fellowship to study in Cambridge University and Union Theological Seminary. He took his Ph.D. in the field of theology under the F.T.F. in 1951. He taught at Franklin and Marshall College for a year before going to Knox. He has had work-camp experience in Mexico and at Le Chambon, France. Mrs. LeFevre took her M.A. in Sociology at the University of Chicago.

A third man has been added to the Faculty as Assistant Professor. He, too, comes with a brilliant record. Jaroslav Pelikan will teach historical theology. He has both his A.B. (1944) and B.D. degrees from Concordia. He received his Ph.D. from the University of Chicago under the Federated Theological Faculty in 1946. He has taught history at Valparaiso University and historical theology at Concordia Theological Seminary. He has published a number of articles of a technical and scholarly character and a book entitled: *From Luther to Kierkegaard: A Study in the History of Theology*. By temperament, interests, and a deep concern for the churches, he will make a significant contribution to the thinking, teaching, and service of the Faculty.

These are three younger men to keep your eye on.

Professor Pauck's resignation, announced a year ago, took effect this past summer. He has joined the Faculty at Union Theological Seminary. He came to the Seminary as a German Exchange student in 1925 and became a member of the C.T.S. faculty the following year. For over a quarter-century our students have profited by the inspiration of his magnificent teaching, at once open-minded and authoritative.

I regret to announce the resignation last August of Mr. Takeshi Tsuda as bookkeeper. He has been with the Seminary since August 27, 1942. Takeshi and Ora Tsuda have been familiar and friendly figures to several generations of C.T.S. students.

Mr. Benjamin Emery, who was appointed Assistant Business Manager in January, 1953, comes to his work at the Seminary with many years' experience in business.

For almost a quarter-century, as you know, the income from the munificent bequest of Mr. Victor Lawson enabled the Seminary to balance its budget. With rapidly increasing costs we have found ourselves obliged to turn to alumni, churches, and laymen for contributions. The alternative was to lower the range and standard of our program of teaching and service. Once again I should like to acknowledge the heartening response we have received. Dr. Cashman, in addition to carrying through his responsibilities as Moderator, retains responsibility for the appeal to the churches. Dr. Keirstead has begun his seventh year as Director of Field Development. We have just added another man to work also under the direction of Mr. Robert Tinker, Business Manager.

The Reverend John P. Jockinsen has come to us from First Union Congregational Church, Quincy, Illinois. He is a graduate of Lawrence College and Union Theological Seminary. His record in the pastorate at Quincy and at Spokane, Washington, the chaplaincy, Lansing, Michigan, Manhattan, Kansas, Union

Church, Manila, St. Petersburg, Florida, is a happy augury of the service he will render as Director of Field Development, with primary responsibility for the Chicago area.

Commencement last June was a gala affair. This year the Seminary did the unusual thing of selecting three alumni from the Chicago area for the honorary D.D.: Robert Edgar, '39, minister of the Glenview Community Church; Julian Keiser, '41, minister of Warren Avenue Congregational Church; and Edward Manthei, '38, minister of the First Congregational Church, Western Springs.

Walker Alderton has spent a lifetime seeking to understand the genius of the free churches in our American society. His intensive acquaintance with churches across the country, his breadth of historical knowledge, his firsthand participation in dynamic movements within American Protestantism, his unremitting personal concern that theological students and ministers shall measure up to the gifts within them and the opportunities and responsibilities confronting them—all this made the planning for next February's Alden-Tuthill Lecturer easy. Dr. Alderton will retire in 1954. At Ministers' Week he will gather up for us all the wisdom garnered in his long experience, vigorous action, and thoughtful reflection. This will be a great week for C.T.S., its alumni and friends. It offers a fine opportunity to do honor to Walker Alderton and to tell him of the grateful place he has in our hearts.

The ninety-eighth year is off to a good start. I hope your own work is well launched.

THE SEVENTH INTERNATIONAL CONGREGATIONAL COUNCIL

By Mervin M. Deems

THE Seventh International Congregational Council meeting in St. Andrews, Scotland, June 20–29, 1953, brought together several hundred Congregationalists from around the world: Samoa, British Guiana, Puerto Rico, South Africa, Holland, Ireland, Finland, the Palatinate, France, Australia, New Zealand, Canada, the United Kingdom, the United States, North and South India, Denmark, Sweden, and so on. The ancient and quaint town of St. Andrews, pride of Fife, with its humble castle and remains of its tremendous cathedral (destroyed by the Reformation and neglect), its flourishing university, provided an inspiring setting for such a conference. University and town vied with each other to make the visitors feel at home, and even the weather was propitious. The famous golf courses extended their courtesies to delegates, and on the first evening of the conference outside Younger Graduation Hall, where the meetings were held, the Pipers gloriously and harmoniously shrilled and piped a half-hour's concert.

ORGANIZATION

Laity and clergy composed the three classes of delegates, associate delegates, and visitors. All had freedom of the floor. Structurally the conference provided for public addresses, small discussion groups, and plenary gatherings for general discussion. News from the churches around the world brought by representatives of their areas highlighted the missionary emphasis. Delegates were housed in various University residence halls where (at least this is true of one or two) an *esprit de corps* quickly developed. Each day began with

morning devotions and ended with family prayers. Sectional meetings (for ministers, laymen, laywomen, and youth) also found place in a very busy program. Dr. Sidney Berry kept the Council moving forward in rare good humor. Dr. Douglas Horton in the one service broadcast over B.B.C. explained to a wider audience the contributions which Congregationalism may make to this disorderly world.

THEME

The theme of the Council, "Congregational Churchmanship," hardly did justice to the variety of interests and causes for concern which the week's meetings produced. Indeed, in the Council Sermon the first Sunday evening Dr. Boynton Merrill voiced what must have been in the minds of many of the delegates when he warned the Council against a too narrow interpretation of its theme, decrying smugness and ecclesiastical pride. But the vision of the Program Committee was evident in some of the daily themes which ran as follows: "Foundation in Christ," "Congregational Churchmanship," "The Place of Congregationalism in the Universal Church," "Church and State," and "Reconciliation in Christ." I mention these to show that, however the Council turned out as a whole, the intention of its planners embraced the possibility of presenting a liberal but devotedly religious group of Christians facing together, in the spirit of Christ, the problems and concerns of their age. For example, Dr. Visser't Hooft expertly analyzed the work of the World Council of Churches and later spoke to the ministers on the precarious situation of Christians behind the iron curtain.

WEAKNESSES

That the Council sometimes failed to reflect Congregationalism at its best may have been due to a certain structural rigidity which at times came perilously close to smothering the spirit. There developed a mood at the end of one plenary session early in the week when many of the delegates were inclined to feel that the meetings, up to that moment, were almost a complete failure. What had been emphasized, up to that time, was that Jesus is Lord, a Congregational church may be found wherever Jesus Christ is in the midst of his friends, and its polity is discoverable in its loyalty to Christ. Some of us sat there wondering what difference much of what had been said made to the man in the street living in the midst of world revolution. Indeed this was one of the grave weaknesses of the Council. It took its stand on Paul, primarily. The Synoptics, the Kingdom of God, the concern of Jesus that men should come to know and understand God, went either unmentioned or were scarcely alluded to *in the early days of the Council.* Fortunately the able "Message to the Churches," issued at the conclusion of the conference, corrected this first mood and more ably represented the exploring and pioneering spirit always present in Congregationalism at its best.

Again, perhaps too much time was devoted to external matters, "adiaphora," and far too much energy was expended upon stating the case that Congregationalists form part of the Church catholic. Only once, and that toward the end of the week, did a speaker suggest that a distinctive communion such as ours having made, in some future time, its peculiar contribution to Christendom, might then be willing structurally to lose its identity within a larger body. I mention this because it seems generally true of ecclesiastical organizations that they are loath to decrease that their Lord may increase.

The preparation weeks ahead of the papers read at the Council was at once an advantage and a disadvantage. It tended to stability but, in cases, also to predestined rigidity, if not sterility. More than

once I asked myself: What does all of this matter in the kind of world we have?

STRENGTHS

Fortunately the Council also had its strong points. Fresh news from our Congregational friends in far-distant lands was brought to us almost daily. One got the impression that wherever Congregational Christians were set down in mission lands with a job to do (other than discussing churchmanship) the genius of Christianity shone forth in consecrated active lives. One got the further impression, too, that wherever Congregationalists have brought their statesmanship to the union of several Christian groups, and in the merging have lost their distinctive name (i.e., the United Church of Canada, the United Church of South India), the country or area concerned has been greatly benefited by a stronger representation of Christendom, and Congregational polity has also been retained.

One of the pleasurable experiences of this Council, as I am sure is to be said of most conferences, was that of fellowship afforded us as we lived together in the various halls of the University. We who resided at St. Regulus came to have a remarkable sense of community from the very beginning. Nor will one quickly forget the warm hospitality extended to us all by the people of St. Andrews—the official welcome by the Town Council, the colorful greeting by the "Pipers" (the first time I have ever heard real melody issuing from a bunch of bagpipes!).

To some of us, perhaps, the highest moment of the entire Council came in the presentation on Saturday evening of a public concert by people of St. Andrews and its vicinity—soloists, a reader, and a truly great choir expertly directed. Some of us marveled as we enjoyed the two-hour program, that a community no larger than nine thousand could produce so great a variety of entertainment so expertly done. Was this because of a community loyalty, pride (in the best sense of the word), devotion, spirit? I do not know. But I believe that what the citizens of St. Andrews did for us that night impressed itself upon the spirit of Congregational delegates from around the world and sent them back to their work with, perhaps, a fresh vision and new courage to face the days ahead.

A MESSAGE TO THE CHURCHES

I wish there were room to give in its entirety the "Message to the Churches" which came out of St. Andrews. It is worth putting into the hands of laymen everywhere. I shall conclude by giving strategic passages from it:

> In the sections which follow we set forth the mind into which we have been led on three important issues: Congregationalism and Councils, Congregationalism and Church Unity, Congregationalism and the World Task of the Church. . . .
>
> Congregational Churchmanship is founded on the belief that where Christ is, there is the Church. . . . At the same time we have recognised although not always explicitly, that the local church cannot be by itself the whole catholic church. . . . We believe that the mind of Christ for His People is given to Councils by the same Spirit that guides the local church. . . .
>
> We are humbly convinced that in our Congregational Churchmanship there is a principle of catholicity which enables us, without any reservation, to recognise other Christians, to invite them to share in the Lord's Supper, and to receive their ministries as ordered of God. . . .
>
> The characteristic note of the world mission of the Church is one of reconciliation—reconciliation of races, nations, societies and individuals to the holy will of God and to His saving love in Christ. . . . The same ministry of reconciliation calls for responsible participation in international affairs, in political and social action, and in all that shapes and reshapes the culture of our age. . . .

SEMINARY NEWS

THE NINETY-FIFTH COMMENCEMENT

At the Graduation Exercises in Graham Taylor Hall, June 11, 1953, the honorary degree of Doctor of Divinity was conferred upon:

The Reverend Robert Andrew Edgar, Minister, Glenview Community Church, Glenview, Illinois
The Reverend Julian Jerome Keiser, Minister, Warren Avenue Congregational Church, Chicago, Illinois
The Reverend Edward Frederick Manthei, Minister, First Congregational Church, Western Springs, Illinois

The Bachelor of Divinity degree, awarded jointly by The Chicago Theological Seminary and The University of Chicago, was conferred upon:

Robert Sumner Alward
Louis Blaine Bender, Jr.
Donald George Bloesch
Royal Gile Davis
Grover Clyde Dodder
Robert Edward Frederick
Robert Adolph Gessert
Harold Allen Maxwell
Richard Hayward Trump
William Chesley Tuck
Susumu Yamane

The Master of Arts degree, awarded by The University of Chicago, was conferred upon:

Edith Zippel Alward
Effie Shockley

Certificates were awarded to:

John Bradshaw
Mathew Perumana John
Keiichiro Shimada
Wilhelm Wüllner
Philotheos Evangelos Zikas

ACTIVITIES OF ADMINISTRATIVE COUNCIL MEMBERS IN 1953

Arthur Cushman McGiffert, Jr.

President McGiffert continues to serve as chairman of the Chicago Division of the American Civil Liberties Union, whose activities have to do with the support of the civil liberties set forth in the Bill of Rights against their occasional invasion by legislatures, judges, police officers, industry, and churches. He has carried at least a minimal responsibility as a member of the Board of Dillard University and of Merom Institute. He has participated in University Christian Missions at State University of Iowa and Western Michigan and Kalamazoo colleges, in addition to preaching and lecturing at state conferences, ministerial retreats, college chapels, and churches. He is chairman of a committee representing the twelve seminaries of the Chicago area which is planning the Chicago Ecumenical Institute for next August. This two-week summer session, which will be held just before the meeting of the World Council of Churches, will enable ministers to have firsthand contacts with the outstanding leaders of churches from overseas who will serve as the faculty of the Institute.

He has also met with three alumni groups: in Boston, in Oberlin, and in southern California.

Walker Moore Alderton

On a trip into the South last winter, Mr. and Mrs. Alderton paid visits to many alumni of the Seminary at various places along the route of their journey. About two miles northwest of Delaware, Ohio, Lynn Rohrbaugh of the class of '24 publishes the "Handy" books, continuing an enterprise in the interest of music and recreation which he and his wife started while in Seminary. They have gathered material from every land, and their incomparable booklets have gone out to the ends of the earth.

At Piedmont College the Aldertons spent time with Charles and Janie Erickson, going then to Canon, Georgia, to visit William Rainey Bennett, graduated with highest honors in the class of 1898, for many years a widely sought lecturer on the platforms of the lyceum and the Chautauqua circuits, and now

at age eighty-four serving a circuit of Universalist churches in Georgia. Others visited included Homer C. McEwen, First Congregational Church, Atlanta, Georgia; Robert Clark, associate minister of Pilgrim Church in St. Louis; and Carlus O. Basinger, at Keokuk, Iowa.

ROBERT ALLARD

Bob Allard, C.T.S. '50, continues as Dean of Students at the Seminary. He has traveled quite extensively in the Middle West, visiting colleges in Kansas, Missouri, Colorado, Iowa, Illinois, Indiana, Wisconsin, and Michigan, where he participated in various student conferences, including Religion and Life Week Programs at Denver University and Lawrence College. While on the campuses, he interviewed and counseled students regarding careers in the ministry and opportunities for study at C.T.S. The two Church Vocations Conferences held last year were Mr. Allard's responsibility. The fall conference for college seniors was attended by 36 students and the spring conference for all college students saw 144 in attendance. Mr. Allard is making plans for two such conferences during the 1953–54 school year.

ROBERT CASHMAN

Spending half his time for the Seminary and half for the Denomination as Moderator of the General Council of the Congregational Christian Churches, Dr. Cashman has traveled more than 50,000 miles this last year in his service to the churches.

The highlights of his experiences include attendance at the International Congregational Council in St. Andrews, Scotland; participation in the European Social Action Seminar in which the group of thirty-two under the direction of Dr. and Mrs. Ray Gibbons visited seven countries and interviewed eighty-two industrial, political, and religious leaders; and helping to dedicate Dr. and Mrs. Samuel C. Kincheloe's Fairview Church in a rural area of southern Ohio, near Cincinnati.

One of his greatest satisfactions has come through the reorganization of the Illinois State Conference and the election of the Reverend Frank Edwards as the new superintendent.

MERVIN M. DEEMS

The first months of 1953 Dr. Deems taught courses in the New Testament and Great Personalities in the Christian Church in Pomona College, Claremont, California. His chapter on "The Congregational Christian Churches" appeared in *The American Church*, edited by Vergilius Ferm (and reviewed in this issue by John von Rohr). During his sojourn in the West, Dr. Deems preached at Stanford University, Occidental College, and Webb School and gave a series of Lenten and Post-Easter addresses in the Congregational Church of Claremont. Dr. and Mrs. Deems were delegates to the Seventh International Congregational Council at St. Andrews, Scotland, in June, after which they made a brief tour of the Continent. In addition to his teaching duties in Early Christianity, Missions, and Congregational Polity, Professor Deems serves as editor of the REGISTER, and Registrar of the Chicago Congregational Christian Association. He is one of the vice-presidents of the Congregational Christian Historical Society. Mrs. Deems serves as missionary chairman in the Woman's Fellowship.

MALLARY FITZPATRICK

The Fitzpatricks left their parish in Detroit (since filled by Phil Palmer) for Washington, D.C., where he taught social ethics at Howard University. Their first child was born in February in Washington.

They came to Chicago in late June. Most of the time this summer was spent on Kierkegaard, mixed with a generous dose of work toward getting settled in a new apartment. Since they have had three moves in eleven months, the good Anglo-Saxon word "charring" describes accurately much of their doing.

In Washington, with the Howard University Players, Mr. Fitzpatrick had the part of a small-town Louisiana banker in play, *Jeb*.

No conspicuous intellectual achievements; too much charring.

SAMUEL C. KINCHELOE

Dr. Samuel C. Kincheloe has served on several major committees and boards during the past year but hopes to be able to complete some of his duties by the end of this school year

so he can spend more time in writing and in following his hobby—tramping the hills of southern Ohio—"Agriculture" to you.

He has been active on the Board of the University of Chicago Settlement, the City Missionary Society of the Congregational Churches, and committees of the Federated Theological Faculty. During the year he hopes to finish his work on the Policy and Planning Committee and the Board of Home Missions. He has helped plan major decisions in the work of the American Missionary Society, serving on the boards of LeMoyne and Tougaloo colleges. He has been a member of the Nine Man Board of Review of the Council of Social Action which has had numerous meetings in New York City during the past year and a half.

During the year he has supervised several theses and has served as consultant for several survey projects. These have included local churches, the Chicago Sunday Evening Club, and a study on "Later Maturity" done by Mrs. Marion Obenhaus. He gave the opening and closing addresses at the National Church Extension Conference in Philadelphia in May, 1953.

Dr. Kincheloe regards his extra-curricular activities as field work and "contact" work to keep him in touch with the actual ongoing problems of our times and conceives that his chief obligations are his students and his writing.

PERRY LEFEVRE

New member of the Administrative Council, Perry LeFevre '46 comes back to Chicago from four years as Chairman of the Department of Religion at Knox College, Galesburg, Illinois. At Knox, LeFevre was responsible for both the academic work and the college religious program. The LeFevres moved to Chicago in mid-July. Since that time, they have been, as Perry says, knee deep in paper and paint, taking time off for study, occasional preaching, and the leadership of a family camp program at Lake Geneva.

VICTOR OBENHAUS

Victor Obenhaus has continued work in the demonstration project involving the town and country churches of Bureau County, assuming the pastorate of one of the churches himself for the year. The churches forming the Bureau County Congregational Council are collectively designated as a "Region of Promise" by the Marginal Church Committee of the denomination. Dr. Obenhaus is a member of that committee and one of the contributors to its new Parish Work Book. He also gave a series of lectures at Kansas State College and conducted student conferences at Ohio Wesleyan and Hanover colleges. For the fourth year C.T.S. and the F.T.F. were responsible for holding the School of Church and Economic Life. Professor Obenhaus has been the Director of the School since its beginning. The Inter-Seminary Rural Life Conference had its inception at C.T.S., and the leadership is passed around among the faculty of several seminaries. This year the responsibility fell to the C.T.S. faculty member again. He gave a series of lectures to Indiana and Illinois ministers at the Merom Convocation and another series for Indianapolis Laymen. The *Nation* ran a series of articles on Protestant Social Policy, and Professor Obenhaus contributed the article "Protestants and Politics."

ROSS SNYDER

Teaching classes, studying through projects, the growth of religion in children, youth, and adults, taking part in professional associations, and putting forward Group Dynamics in the life of the church have been the chief activities of Ross Snyder during the past year.

The year began with his acting as chairman of the Ministers' Week at C.T.S. The winter edition of the Seminary REGISTER, "Religious Living with Three- and Four-Year-Olds," came from material gathered in our three cooperating Nursery Schools and Family Life programs. Over three thousand reprints of this edition were sent out during winter and spring; and thirty-four seminaries and departments of religion used them in their classrooms. He is currently serving on the program committee of the Association of Seminary Professors in the Practical Fields and is responsible for the program of the Religious Education section at its workshop next summer. Interesting developments are being followed as a member of the Quincy Project of the Department of Human Development at the University of Chicago and

as a member of the Advisory Committee for the re-study of Church School Curriculum being made by the Congregational and E. and R. churches. The second week of November he did intensive work on the disciplines of the Christian group with the national Methodist Conference on Christian Education.

In July of this year he directed a three-week workshop on Group Dynamics in the Church. During the Winter Quarter one of the advanced classes tried out new ideas in an "Experimental Youth Conference." During the spring a consultation of twenty leaders of children's work conferred on "Religious Growth for Fifth and Sixth Graders"; and plans and invitations have been sent out for a ten-day conference next summer of selected workers on "New Directions for Children and Religion." In early December, the third annual Youth Consultation will be held—which will be limited to twenty youth leaders from the Midwest. Thus the consultation pattern is becoming established as part of our operating pattern here.

During the summer a month was taken off in Canada, on the way to picking up his two sons returning at Quebec from Work Camp at Agape, Italy. Mrs. Snyder continues her work primarily with the United Council of Church Women.

ROBERT E. TINKER

Owing to a shift in responsibilities, Mr. Tinker's activities have been largely confined to Seminary matters. In addition to serving as Business Manager, the development program for the Seminary which is now in process of being crystallized, has been placed under his direction.

For several weeks last winter and early spring he supplied the pulpit of the First Congregational Church of La Grange. For two weeks in July he preached at the Bethany Union Church, Beverly Hills, Chicago.

During the month of August he and his family enjoyed a "recreative" vacation, part of which was spent in Michigan, part in Chicago, and part in Kentucky.

AMOS N. WILDER

Dr. Amos Wilder returned in March from his teaching at the University of Frankfort. He contributed articles on his German experience to the *Christian Century* and to *Religion in Life*. In June he took part in the first Christian Faculty Conference at Park College and at a meeting of the Commission on the Devotional Life on Cape Cod, as well as preaching the ordination sermon for Hugh Penney at Ayer, Massachusetts. He is serving on the editorial boards of the *Journal of Religion* and of *Christianity and Crisis*.

DANIEL D. WILLIAMS

Daniel Williams led the Ash Wednesday retreat at Union Theological Seminary in February on the theme "The New Life in Christ." In April he delivered the Nathaniel Taylor Lectures at the Yale Divinity School Convocation on "The Guilt and Renewal of Man." He gave four lectures on Christian faith to the first national conference of the newly formed Faculty Christian Fellowship meeting at Park College in June. During the summer he spoke at the student workers seminar in Estes Park. His book *What Present Day Theologians Are Thinking*, which was published last fall by Harper and Brothers, has been published by the Student Christian Movement Press in England under the title *Interpreting Theology, 1918–1952*. He is out of residence during the present Fall Quarter and is writing a book on the Christian doctrine of love.

WORLD CHURCH FELLOWS

The World Church Fellows for 1953–54 are Karl Theodor Grashof, Germany; Bertrand Meyer, France; Joseph John Ratnarajah, India; and Fumio Yamamoto, Japan. C.T.S. warmly welcomes these World Church Fellows.

C.T.S. AT SEVENTH INTERNATIONAL CONGREGATIONAL COUNCIL

C.T.S. was prominent at the Seventh International Congregational Council, St. Andrews, Fife, Scotland, June 20–29, 1953. A special luncheon of alumni and friends of the Seminary was held at the Victoria Cafe, St. Andrews, with the following present: Dr. David N. Beach, Dr. and Mrs. Robert Cashman, Dr. and Mrs. Mervin M. Deems, the Reverend and Mrs. James Dey, the Reverend Thomas C. Dick, Jr., the Reverend and Mrs. John Felible, Dr. and Mrs. Arthur Gray, Dr. Ervine

Inglis, Mrs. Ruth McMaster Lamka, the Reverend P. C. Packer, the Reverend and Mrs. Paul Reynolds, the Reverend Howard Schomer, and the Reverend Walter H. Staves. Dr. Cashman gave a brief report on his work as Moderator of the General Council and also as Vice President in Charge of Development for the Seminary. Because of another engagement Dr. and Mrs. Alfred Swan could not attend the luncheon but were at the Council, as were Professor and Mrs. Ralph Hyslop.

WE SHALL MISS . . .

The REGISTER regretfully announces the loss by death in its Seminary family of:

Davis Edwards, Professor of Speech and member of the Administrative Council.

Clarence Pellet, Member of the Board of Directors since 1909.

Mrs. Frank F. Ferry, Member of the Board of Directors, 1930–46.

The REGISTER extends sympathy to the respective families.

THE FIRST LAYMEN'S CONFERENCE ON CHURCH FINANCE

On Saturday April 11, 1953, at the response of the Seminary's invitation to laymen of Congregational churches of the Chicago Association and the Northern Illinois Association, eighty-one delegates, all laymen, representing twenty-eight churches registered for the first Laymen's Conference on Church Finance. There were an additional six or eight who came late and attended sessions.

With the exception of Mr. Curtis Schumacher of the Board of Home Missions of the Congregational Christian Churches, all the leaders for the conference were recruited locally. In every case they represented outstanding leadership in their own church and in their respective business or professional fields. Although this first conference was experimental, it was the consensus of those attending the conference that this should become an annual event by which the Seminary can serve the churches.

Reserve these dates NOW!

MINISTERS' WEEK

at

C. T. S.

February 1-5, 1954

Alden-Tuthill Lecturer: PROFESSOR WALKER M. ALDERTON, A.M., D.B., LL.D., Associate Professor of Student Field Work, Chicago Theological Seminary, and the Federated Theological Faculty.

ALUMNI NOTES

Compiled by DANIEL *and* EULALIA WILLIAMS

1952. *Al Dale and Dorothy* are now living in Los Angeles, where Al is minister of a church. He recently served as chairman of the Methodist Faculty Men's conference held in Balboa. Many fields of interest were represented in the discussion of "Moral and Spiritual Value." Address: 1066 Leighton, Los Angeles 37, California.

1952. *Franklin Sherman* married Joan Kendall on June 24 in North Tonawanda, New York. Franklin will return to the Federated Faculty next year for study toward the doctorate.

1951. *Charles Burns* is now minister of the Community Church of Westchester, Illinois.

1951. *James Gustafson*, who holds the Ford Fellowship from the Seminary, has completed two years of study at Yale. He will remain as minister of the Northford Church in Connecticut next year and work on his dissertation, which is taking the form of a theological and sociological analysis of the meaning of "community."

1950. *Lester Soberg* has resigned as associate minister at First Plymouth, Denver, Colorado, to become minister at Fremont, Michigan.

1949. *Dennis Bennett*, now vicar of the Mission of St. Paul (Episcopal) in Lancaster, California, has a discerning article entitled "Should Ministers Be Neurotic?" in *The Pulpit* for March, 1953.

1949. *Edward K. Heininger* had an article on his Parish Development Study done at the Edelstein and Speer Congregational Churches in central Illinois, in *Advance* for July, 1953.

1948. *Lewis Presnall* writes of his interesting new work as counsellor with the Kennecott Copper Corporation: "None of Kennecott's other mining operations have anything like a counselling program for employees. So this is something of an experiment. We have about 2,200 employees here and are working mostly with alcoholism, marriage problems, medical and welfare, psychoneurosis and on-the-job problems."

1948. *Robert Riedel* writes from Switzerland to point out that his church is in Geneva, not in Montana (as previously reported here), where he is recuperating from a long illness. He hopes to have returned to his pulpit by June, 1953. Mrs. Riedel has been authorized by the Geneva government to open a clinic for psychological counseling. The Riedels have two children, Christine, seven, and Brigitte, one year old.

1947. *Fred Berthold* is finishing his doctoral dissertation with some work at Chicago this summer. He is continuing his teaching at Dartmouth College in the department of religion where the course enrolment has doubled in the past few years. *Phil Anderson*, 1946, will spend next year at Dartmouth assisting Fred in the department.

1947. *Martha McCain Gold* directed *Goodbye My Fancy* for the New Mexico Highlands University Department of Drama. She is a member of the faculty and is responsible for the radio department and drama.

1947. *Arthur Koch* is now minister in Galva, Illinois.

1947. *Truman Morrison and Mrs. Morrison* received a citation during 1953 from the National Conference of Christians and Jews for their important work in achieving an interracial fellowship in their church and for their cooperation with Catholic and Jewish groups in the achievement of equal rights for all racial groups.

1946. *Doris Greaves* writes that she plans to spend six months with the "Society of Brothers" in Paraguay this year. This group was founded by a young German Student Christian Movement leader in 1920. The society was described in the July, 1952, issue of the journal *Fellowship of Reconciliation*. Address: Sociedad de Hermanos, Independencia Nacional 321 Asunción, Paraguay.

1946. *David Held*, after several years as minister of the Oak Lawn Church near Chicago, is moving to the First Church of Redwood City, California.

1946. *William and Ann Schliefarth* are facing the task of the rebuilding of the Tarkio Christian Church in Missouri. The church burned to the ground on April 15, 1953. Plans were immediately started for the construction of a new church.

1946. *James and Onieta Smucker* have accepted a call to the newly formed Dover-LaMoille joint parish in Bureau County, Il-

linois. Jim finished his Master's degree in Sacred Theology at Yale in June. The third daughter, Rachel Ann, was born on June 10. Address: Dover, Illinois.

1946. *E. Graham Waring* has been promoted to associate professor at Lawrence College in Appleton, Wisconsin. He offers the courses in religion and is responsible for planning the annual Religion in Life conference. He also carries an active preaching schedule.

1945. *Carlus Basinger* is now minister of the First Church in Keokuk, Iowa. His sermon on the meaning of suffering was published in the *Upper Room Pulpit* under the title of "Life's Alternatives."

1945. *Mary Alice Beck Geier and Vance* have accepted a call from the Evangelical and Reformed Board of Missions to a new church being organized in Little Farms on the edge of New Orleans, Louisiana. Address: 3214 South Carrollton Avenue, New Orleans.

1945. *Theodore Schoonmaker* is author of the Youth Fellowship Program *Faith in Action*, published by the Pilgrim Press.

1945. *Leon and Lorena Thomson* are now at 17922 S.E. Rose Street, Portland 22, Oregon, where Leon is minister of the Grace Community Congregational Church.

1944. *Curtis and Rosemary Smith* of Heinniker, New Hampshire, have a second daughter, Susanna Pauline, born June 29, 1953.

1944. *Donald Mills* has moved to the Union Church in Green River, Wyoming.

1944. *Margaret Baker Tack and Deane Tack* have a daughter, Tamsel Elizabeth, born on January 24, 1953. The Tacks live in Sierra Madre, California.

1943. *Louis Poppe* has come successfully through a very delicate operation on his ear, designed to give him better hearing. The Poppes have three children; the third, Donna Marie, was born in Newton, Kansas, on February 25, 1953.

1942. *Karl Baehr's* article, "Israel Faces the Future," appeared in *Advance* for April, 1953.

1942. *Harold Heckman's* work in Montana was featured in an article in *Advance* for March, 1953, dealing with new "Parishes of Promise." Harold's picture, taken with him standing alongside his airplane which he uses in his work, appeared on the cover of the magazine.

1941. *Grace Hadley MacMillan and Richard* have a daughter, Carol Jean, born March 4, 1953. Address: 31 Stone Lane, Levittown, L.I., New York.

1940. *J. Winfield Fretz* is professor of sociology and chairman of the Division of Social Science at Bethel College, North Newton, Kansas. He has just published *Pilgrims in Paraguay*, an account of a Mennonite pioneer community. It is published by Herald Press, Scottdale, Pennsylvania, price $2.00.

1940. *Larry and Paula Upton* have a new daughter, Lydia Christine, born April 20, 1953. The Alumni editors enjoyed a visit with Larry at Yale in the Spring. He is enjoying his work.

1939. *Dorothy G. Todd* is enrolled in the graduate school of education in Charlottesville, Virginia. Her husband Aubrey is minister of the First Unitarian Church in Norfolk, Virginia. They have two children, Oliver and Rebecca. Address: 511 "D" Street, South Norfolk 6, Virginia.

1937. *Donald Bourne* has accepted a call to the First Congregational Church of Ottawa, Illinois.

1937. *Ralph Boyer* sends news of himself and his family from the Emmanuel Evangelical and Reformed Church in Akron, Ohio. The Boyers went to this mission church in 1946 and have led in the development of a congregation which now numbers over two hundred. He writes: "Ralph and Janet now have three children, Richard, 6; Carol, 4; and David, 17 months. We regret to report however that Janet was stricken with polio on October 16, 1952, and to this time (May, 1953) is still completely paralyzed and confined to an iron lung in Children's Hospital, Akron. Her condition is still critical but she remains cheerful and appreciates notes and news from old friends." Address: 531 St. Leger Avenue, Akron, or Children's Hospital.

1936. *Paul Bloomquist* was minister of the Fourth Methodist Church in Sterling, Illinois, which was host to the Rock River Annual Conference in June, 1953. In June Paul moved to the Embury Methodist Church, Freeport, Illinois. His new address is: 521 South Galena Avenue.

1936. *W. Edgar Gregory*, associate professor of psychology in the College of the Pacific, has been elected to Sigma Xi, national honorary scientific fraternity. He published an article on

the psychology of religion in the *Journal of Abnormal and Social Psychology*, for April, 1952, in which he suggested some areas which need further research looking toward the understanding of modern religious movements.

1936. *Edward Oulette* has resigned as co-minister of the Plymouth Church in Fort Wayne, Indiana, to become minister of the First Community Church of Evansville, Indiana.

1936. *Avery Weage* has moved from Newcastle, Nebraska, to a pastorate in Diller, Nebraska.

1935. *John Mixon*, pastor of the Church of All Nations in Los Angeles, addressed the fifth annual ministers' convocation of the University of Southern California on the problems of the churches in the inner city.

1935. *William D. Pratt* has taken over his duties as superintendent of the Congregational Churches of Northern California.

1935. *Ray Steakley* has moved from Clarion, Iowa, to the Community Church in Manitou Springs, Colorado.

1934. *Arthur Gray* was inaugurated to the presidency of Talladega College on April 10, 1953. His powerful address on the meaning of education was reported in the national press, as was the conference held in connection with the inauguration on "Higher Education and Problems of Contemporary Civilization."

1932–34. *Leland Stark* has been consecrated bishop coadjutor of the Episcopal Diocese of Newark, New Jersey. Lee was for many years rector of the Church of the Epiphany in Washington, D.C. His friends in Chicago enjoyed a brief visit with him a few days before he assumed his new duties.

1934. *Theodore Stoerker and Joyce* have a daughter, Holly Eileen, born in Oak Park, Illinois, on May 24, 1953.

1934. The following members of the class of 1934 enjoyed a reunion dinner together during Ministers' Week; Ross Cannon, Gerry Maggart, Roger Hazelton, Ted Stoerker, and Dan Williams. Roger Hazelton delivered the Alden Tuthill Lectures during the week.

1933. *Otto Jonas* is now minister in Lynnfield Center, Massachusetts.

1933. *Lloyd Yeagle* is now minister of the church in Oxford, Massachusetts.

1931. *Emerson Harris*, minister of the Hope Congregational Church, Sturgeon Bay, Wisconsin, published a review of recent literature and emphasized the importance of keeping a balance in the reading diet in *The Churchman* for April, 1953.

1930. *Charles Brewster* is now minister of the First Congregational Church of Yankton, South Dakota. He has completed a twelve-year pastorate at the First Church in Manhattan, Kansas.

1930. *Mary Cannon*, wife of *Ross* '34, minister of the Wilmette Congregational Church, is the new president of the Woman's fellowship of Congregational Christian Churches.

1928. *Howard Stone Anderson's* article, "What Lent Can Mean to You," was published in *Advance* for February, 1953.

1925. *Edward L. Nolting* is coming home on furlough from the American College in Madura, South India. Address: 825 Walnut Street, Columbia, Pennsylvania.

1920. *Frederick Peggs*, now living at 23a London Road, Chatteris, Cambs, England, has sent the Seminary a cordial note. He studied a year in the Seminary at the West Side location and was one of the first who studied at "5757."

1919. *John F. C. Green*, minister of the Congregational Church in McKeesport, Pennsylvania, was married on December 28. Mr. and Mrs. Green flew to Europe, where Mr. Green preached in German churches, and where a family reunion was enjoyed in Eckernfoerde.

1915. *Alfred E. Randell* has been director of the Department of Religion for the Chautauqua Institution at Chautauqua, New York, for the last nine years. He conducts a full program of worship and lectures throughout the summer months. His first seven years of ministry were spent in the First Congregational Church of Naperville, Illinois. This was followed by a twenty-six-year pastorate in the First Congregational Church of Jamestown, New York. During that time he served on the Board of Home Missions and was both moderator and chairman of the Board of Directors of the New York State Congregational Conference. Then followed a three-year term as associate superintendent of the state with special responsibility for the metropolitan area of New York City. Mr. and Mrs. Randell have six children, five grandsons, and one granddaughter.

1896. From *Theodore T. Holway* comes this note: "My wife and I have just moved from Duncan, B.C., Canada, to 1319 Franklin Terrace, Victoria, B.C., where we probably will spend the remainder of our lives, D.V. Both of us are in fairly good health still. I am eighty-five years old now, and my wife twenty years younger. Here we are members of the St. Andrews Presbyterian Church, as there is no Congregational church here. . . . With all good wishes for the Seminary."

In Memoriam

1888. *Rev. Edwin D. Wyckoff* died in August, 1952. This word comes from his daughter, Mrs. Helen W. Fowble, of 440 Alabama Street, San Gabriel, California.

1894. *Rev. Harlan Paul Douglass*, one of the outstanding scholars in the field of American Religious Life, died April 14, 1953, in Upper Montclair, New Jersey. He was born in Osage, Iowa, January 4, 1871. He graduated from Grinnell College in 1891, attended Chicago Theological Seminary, and graduated from Andover Seminary in 1894. Douglass held several pastorates until 1906 and since that date served the church in many administrative capacities and through his widely known writing in the field of Christian Unity. He was the uncle of the Reverend Dr. Truman B. Douglass, executive vice-president of the Congregational Board of Home Missions.

1895. *Rev. John A. Cole* died in Chicago, Illinois, February 6, 1953. He was born in Yates County, New York, in 1865. He was a student in Chicago Seminary in 1895.

1898. *Rev. Henry J. Condit*, died in December, 1952, at the age of seventy-nine years, eleven months, at his home in Verona, New Jersey. He was born in Providence, Rhode Island, educated at the University of South Carolina, Williams College, and the Chicago Theological Seminary. He had pastorates in Chicago, Connecticut, New York, and Florida. He is survived by his wife, Mrs. Alberta Morrow Condit of 11 Green Acres Drive, Verona, New Jersey; three sons, a daughter, and a sister.

1898. *Rev. Howard M. Jones* died in Madison, Wisconsin, at the age of eighty-seven in June, 1953. He was born in California and was graduated from Oberlin College. Following some teaching at Kansas State College, Mr. Jones attended Chicago Theological Seminary and won a postgraduate fellowship which enabled him to study in Europe and to travel to the Holy Land. He served churches in Michigan and Wisconsin and was one time professor of history at Berea College. *Rev. Alfred W. Swan* officiated at the funeral.

1901. *Rev. Robert F. Black*, who studied in Chicago Seminary about 1901, died on a visit to his son's home in Schenectady, New York, on October 22, 1952.

1908. *Rev. William Wallace Hart*, died January 10, 1953, at South Pasadena, California. He was born January 31, 1870. He was graduated from Coe College in 1906. After graduation from the Seminary, he was a missionary in Montana and then served churches in California. He is survived by his wife, one son, and three daughters.

1917. *Rev. William A. Roberts* died May 13, 1953, at the age of sixty-six. A native of Wyoming, Mr. Roberts attended Northland College and Chicago Theological Seminary. For a time he worked at Hull House under Jane Addams. He served as an army YMCA secretary in World War I and served churches in Oklahoma and Kansas. He is survived by his widow, Mrs. Lottie Roberts, a son, two sisters, and two brothers.

1930. *Rev. Seth R. Huntington*, minister of the First Congregational Church of Salem, Oregon, for eight years, died June 1, 1953. Dr. Huntington was born in Belmond, Iowa, December 15, 1892. He was graduated from Coe College in 1924 and from Chicago Theological Seminary in 1930. In 1941 he received the honorary degree of Doctor of Divinity from Berea College, Kentucky, after serving the school for eleven years. Dr. Huntington had served churches at Dinsdale, Iowa, Crystal Lake, Illinois, Berea, Kentucky, Rapid City, South Dakota, and Salem, Oregon. He was a past moderator of the Congregational Conference of Oregon and had served as president of the Salem ministerial association. Dr. Huntington is survived by his widow, Mrs. Edna Huntington; two daughters, Mrs. Julian Keiser, *1941* (Jeannette Huntington), and Mrs. Marshall Stephens; a son, Seth M. Huntington; a sister, Mrs. C. M. Jackson; and six grandchildren.

BOOK REVIEWS

According to the Scriptures: The Sub-structure of New Testament Theology

By C. H. Dodd. Scribner's, 1953. 138 pp. $2.75.

Professor Dodd here carries further the highly influential argument set forth in his *The Apostolic Preaching*. There he identified the New Testament *kerygma*, showing that the early believers found the center of their faith in revealing events of the immediate past understood in an eschatological setting. God had visited his people, and this was Good News. But the *kerygma* affirms that these happenings were "according to the Scriptures." The believers from the earliest days searched the law and the prophets for fuller light upon what had come to pass. Scholars have hitherto held that the church had soon a kind of list of Old Testament texts, or *testimonia*, with which they went about proving that Christ had fulfilled the Scriptures. Dr. Dodd revises this view. He identifies a considerable body of special sections of the Old Testament which are cited by several of the New Testament writers independently. He urges that they had in mind often not just the particular phrases cited but their context. The themes of such sections from prophet and psalmist are rightly viewed as fundamental in the development of New Testament thought about Christ, the church, and the future. The author wishes to "disarm the prejudice that the treatment of the Old Testament in the New is in principle of no more than antiquarian interest." The figures of the new covenant, beginning with Jesus himself, found profound clues to the culminating action of God in their day in the records of his dealing with his people in the past. There are some cases of what seem to be artificial proof-text procedure in the New Testament, but this close analysis shows that usually the appeals to Scripture are profoundly valid and illuminating. Many of the New Testament writings utilize conceptions of non-Jewish origin, but the "sub-structure" by this further test is Hebraic and Scriptural.

Amos N. Wilder

The Christian Approach to Culture

By Émile Cailliet. Abingdon-Cokesbury, 1953. 269 pp. $3.75.

The author of this volume, professor of Christian philosophy at Princeton Theological Seminary, has long been interested in anthropology and literature as well as philosophy. He combines an evangelical kerygmatic theology with a respect for secular thought. He can recognize the stagnation of dogma as well as the moral stagnation of non-Christian society. He calls for good-neighbor relations between Christianity and science. He holds a brief for the real Socrates as against the Socrates presented to us in Plato and emphasizes what he had in common with the Hebrew prophets.

The great interest of the author is in the long history of the relations of the Christian faith to philosophy. Theology was long plagued by static views of God derived from the Greeks, continued by one aspect of Augustine's work, only partly corrected by Aquinas, and giving rise to further unfortunate consequences in Protestant orthodoxy, Descartes, and Kant. The problem of modern theology has been to recover the living God, without a dualism of reason and revelation, or any other sundering of world and spirit. The contemporary solution is suggested by a long quotation from the work of Charles Hartshorne. The work represents a stimulating and significant survey, a good correction of much anticultural theology today, and a useful supplement to Charles Cochrane's *Christianity and Classical Culture*.

Amos N. Wilder

Christian Missions and the Judgment of God

By David M. Paton. SCM Press (London); Alec R. Allenson (Chicago), 1953. 79 pp. $1.75.

"Our thesis is that God's judgment today is being executed upon His Church by political movements which are anti-Christian. Of this almost world-wide movement the Communists are the spearhead." The current missionary

debacle in China with its attendant threat to the Christian mission in India and Africa necessitates on our part prophetic repentance and a steady nerve and drives us back to the mood of the church in the New Testament which always envisaged the End. The Christian mission in China comes under judgment by outsiders that it has fostered the capitalist culture and has prevented the development of an indigenous church. A yet deeper judgment rests upon the Christian mission in China, namely, its own dismal failure demonstrated by its lack of social creativity, its financial blundering, its professional clericalism, and its theological failure. What happened in China may be prologue to similar debacles in other lands. Such a catastrophe may be avoided, however, if missionaries and their boards realize the shortness of time, train adequate national leadership, emphasize lay evangelism, return to biblical theology, and provide for educational and medical help wherever these are not forthcoming from the nation.

The Godfrey Day Memorial Missionary Lectures delivered in Dublin in 1952 now carry to a wider audience the wisdom culled by the author from broad reading and from his recent experiences in China. This is in many ways a startling book.

MERVIN M. DEEMS

ANCIENT CHRISTIAN WRITERS

The Works of St. Patrick. Translated and annotated by Ludwig Bieler. Newman Press, 1953. 121 pp. $2.50.

Number 17 in a notable series of translations of selections from the Church Fathers, this latest volume provides in translation the *Confession* and *Letter to the Soldiers of Coroticus* in addition to *Fragments*, *Sayings*, and *Canons*, attributed to the missionary to Ireland. Also included are the *Hymn on St. Patrick*, attributed to St. Secundinus, and the *Lorica* or *Breast-Plate* of St. Patrick, which has often been quoted. Each of these writings is introduced with a helpful essay, and there are copious notes. A proper spelling of the Protestant scholar's name is J. T. McNeill (not MacNeill, pp. 77, 79, and the Index). Although in content and number of pages this is a smaller volume than some of its predecessors, it will find a useful place in this important series now issuing from the Newman Press.

MERVIN M. DEEMS

THE THEOLOGY OF PAUL TILLICH

Volume I in "The Library of Living Theology." Edited by Charles W. Kegley and Robert W. Bretall. Macmillan, 1952. 362 pp. $5.50.

The editors of this library of "living theology" have made a brilliant adaptation of Dr. Paul Schilpp's idea for the series on living philosophers. There are fewer essays in the present volume than in most of the philosophical series, and this may contribute to the compactness and general satisfactoriness of this work on Tillich. But, more than this, the writers have achieved an excellent balance between exposition of Tillich's ideas and the raising of critical questions. The editors and writers have put us all in their debt with a first-rate commentary on one of the great systems of theological and philosophical thought in our century.

There is no possibility here of commenting even briefly on all the essays in the volume. David Roberts' exposition of Tillich's view of man, John Herman Randall's critical analysis of the metaphysics, and Charles Hartshorne's exploration of Tillich's doctrine of God are among the very solid chapters.

Both Randall and Hartshorne push Tillich at the point of his doctrine that God is "being itself" and that nothing further we say can be literally true about him. All other statements, he holds, are symbols which express truth in a form which involves the distortions of our finite understanding. For Randall this leaves Tillich in a realm where empirical analysis of the conditions of human existence is set aside. For Hartshorne it means that Tillich's idea of God escapes intelligibility in relation to any scheme of categories.

There are many other papers on other phases of his thought. George Thomas comes nearest to raising what seems to me a central difficulty in Tillich's way of relating theology to philosophy. The doctrine is that theology gives existential answers to philosophical questions. But if the answers are implied in the questions, as Tillich admits, is not theology

actually involved in philosophical affirmations, which he seems to deny?

Tillich gives a reply to his critics and also an autobiographical sketch. These in the main show him standing by the basic theses he has developed. This volume is not intended to be a substitute for reading Tillich, but as an aid to understanding his thought it is indispensable.

DANIEL WILLIAMS

IN THIS NAME

By Claude Welch. Scribner's, 1952. 302 pp. $3.50.

The quickened interest in excellent theological writing has produced a trend. Seemingly each new book must contribute to and be fitted into the revival of theological writing. This trend accounts for some books being "fitted in" of questionable contribution; not this work, which makes a basic contribution to current theological thought and will find a central place in the theological revival. This is a study of the doctrine of the Trinity in contemporary theology.

The author is assistant professor of Christian Theology at Yale Divinity School. The book develops smoothly as a whole of three parts: (1) Against a detailed and cogent historical background covering the nineteenth-century decline of interest in the Trinity as basic to theological construction, (2) analysis is made of the contemporary attitudes toward the doctrine, reflecting both the persistence of nineteenth-century patterns of thought and the current efforts toward reconstruction. (3) The book concludes with a constructive contribution from the author toward an adequate formulation of the doctrine.

Perhaps the soundest and most rewarding approach to our understanding of contemporary theology from Schleiermacher to "today" is provided in this book. The changes that have taken place in presupposition and climate during this period are here discussed concretely, to make comprehensible why Schleiermacher dealt with the Trinity in an appendix and why Barth insists upon starting with the doctrine. The author does not use the doctrine of the Trinity as a foil against which to display theological erudition. He stresses the positive significance of the Trinity, tracing in the works of selected contemporaries a common effort to reinstate trinitarian doctrine to give it a key place in dogmatic structure. There is a remarkable sharpness to the organization of the book and in the relevance of its contents to the main subject. The pastor who wants to wrestle with the issues drawn by current theology, while avoiding the abuse of lump-labeling into this "neo" and that, will find this book a most rewarding experience.

MALLARY FITZPATRICK, JR.

THE REALM OF SPIRIT AND THE REALM OF CAESAR

By Nicolas Berdyaev. Translated by Donald A. Lowrie. Harper, 1952. 182 pp. $2.50.

There is a special significance to an author's last work. Berdyaev had just completed this present volume when he died on March 23, 1948. There is also a timeliness about a book which grows out of personal encounter with the political tensions in which Russia has been gripped in this century. Berdyaev, exiled at the age of twenty-five under the czarist regime and twice imprisoned by the Bolsheviks before they expelled him from his homeland in 1923, has known such personal encounter.

"We live in a time when men neither love nor seek the Truth." From this statement of problem in the opening sentence, there issues a careful analysis of reason *why*—careful in the sense that the problems of our century are penetratingly examined. In sharp contrast to many diagnoses of our time, which can take apart but have no strength left to put back together, this volume establishes from the outset a positive ground on which critical analysis is not terminal; it clears the way for a grasp of the faith and hope which is Berdyaev's for the ultimate victory of the realm of Spirit over that of Caesar. All the basic themes treated in his earlier productivity here appear, but they are given a concrete setting in the specific dialectic suggested by the title of this last work. Here is responsible existentialism articulate. No preliminary reading in the thought of Berdyaev is required to grasp the thorough and lucid discussion contained in this volume.

MALLARY FITZPATRICK, JR.

GOOD AND EVIL

By Martin Buber. Scribner's, 1953. 143 pp. $2.75.

With his usual subtlety and penetration Professor Buber discusses the mystery of evil in human life in two independent essays dealing with a common theme. The first is an essay in existential exegesis. Through an interpretation of the transforming experience of the writers of several of the Psalms, Buber shows how there emerged the one great insight into the distinction between mere conscious being and true existence seen as the nearness of God, transcending the experience of the rottenness of everything and the suffering of the righteous.

In the second essay Buber deals with the place of good and evil in the personal development of the individual man. He finds a clue in the old cosmogonic myths of Israel and Persia which he sees as external parallels to certain apprehensible occurrences in the life path of the human person. Buber concludes that "good" is finally a religious category and not an ethical one and that good and evil are not opposites of the same nature but that they are fundamentally dissimilar in nature, structure, and dynamics within human reality. Just as for Kierkegaard purity of heart was to will one thing, so for Buber "evil is lack of direction and that which is done in it and out of it. . . . Good is direction and what is done in it" (p. 130).

PERRY LEFEVRE

RURAL CHURCH ADMINISTRATION

By Rockwell C. Smith. Abingdon-Cokesbury, 1953. 176 pp. $2.00.

This is not primarily a "how to" book. Nevertheless, the "how to" is there. The author has put first things first in the consideration of the church's life. Though the title indicates that the main concern is administration, one is never allowed to forget for a moment that administration per se is secondary. Good administration arises out of exercising the main functions of a church which are worship and education.

A large fund of personal experience and ability to draw from the experiences of ministers now in active pastorates has given to this book a vitality and a realism not often found. It is full of pertinent and immediately practicable suggestions born out of long trial-and-error processes. But, more than that, these suggestions are consonant with a definite and well-constructed philosophy of church operations and a substantial grounding in Christian theology. Occasionally the reader may take issue with some of the author's convictions, but for the most part they will beget enthusiastic acceptance.

Almost a third of the book is devoted to the tasks of the pastor as minister, counselor, and guide in crisis situations. Only a marked familiarity with such situations and the rich fund of literature available for interpreting them could have enabled the author to write so profoundly and convincingly.

Rural Church Administration will answer a long-felt need. Similar areas of interest have been dealt with piecemeal in many places. Nowhere else, I believe, has such a combination been achieved nor with any such high degree of relevance and usefulness. Leaders of town and country churches will be infinitely richer for this volume. And leaders of other types of churches will make a mistake if they leave the book only to rural readers.

VICTOR OBENHAUS

MEN AS TREES WALKING

By Margaret T. Applegarth. Harper, 1952. 282 pp. $3.00.

The author has impressive qualifications for presenting this collection of vivid stories of the power of God working through human beings. For thirty years she has traveled and observed the work of Christian missionaries and laymen in America, Europe, and Asia. She has edited various religious publications including the Braille magazine *Discovery*. She has written dramas for young people and adults. And she has developed a unique ability to tell stories so graphically that the reader or listener feels himself participating in them.

The need for such stories every minister and educator recognizes. For most of us have told and retold the familiar anecdotes of the heroic work of such missionaries as Grenfell, Kagawa, and Schweitzer, until the tales are thread-

bare. Miss Applegarth brings a fresh supply of more than eighty new stories—most of them about little-known laymen and women on the frontiers of civilization. She arranges the stories under forty-four headings. The reader may not like the headings or some of the frames which she provides for the stories. But he can't escape the dramatic quality of the factual accounts of courageous men and women struggling against great odds to help people out of the distresses of sickness, poverty, oppression, and war. This reviewer likes the book immensely. Miss Applegarth's art is free from sentimentality and sparkles with humor. And the people she writes about are the salt of the earth.

FRED EASTMAN

Claremont, California

MINISTER'S PERSONAL GUIDE

By Walter E. Schutte. Harper, 1953. 183 pp. $2.95.

Student pastors in their first summer parishes will find in this book valuable background material for ministerial etiquette and ethics, given with wisdom, on the whole, and even a touch of humor. It is the voice of experience, not profound but sane and balanced. It answers many surface questions but avoids or ignores deeper and more subtle ones. By the end of his third year in the ministry, a pastor ought to know all these things, if he is capable of learning them.

The book is properly concerned about the unmarried pastor's relationships with women; but, in my judgment, women are not dangerous in parish work provided a man's relationship with his own wife is right. She can always guide and protect him if she is his absolute confidante.

To be completely up to date, a paragraph should be inserted on: How should a minister behave at cocktail parties? Should he avoid them or assume the "everybody's doin' it" philosophy and partake? What will such a surrender do to his reputation and influence, at least in Baptist, Congregational, Methodist, and such-like churches? What may it do to him personally? Suppose, en route home, he is involved, innocently, in an automobile accident, and the policeman reports liquor on his breath? Consider what an unfriendly newspaper might do with such an item!

ALBERT W. PALMER

Altadena, California

THE LIFE OF THE CHURCH

By Samuel H. Miller. Harper, 1953. 156 pp. $2.00.

"It is not the task of the Church to do what other institutions are doing, but to do what it alone can and must do—to celebrate the grace of God in worship, and to let His light shine that men may glorify, not us or our Church, but His good works within the neighboring circumstances of their lives." To the motives, methods, and resources for fulfilling this task Dr. Miller addresses the chapters of his admirable little book.

First, the author describes and laments the lost glory of the church of the ages. He speaks of the historic church as three churches. "The Apostolic Church, in newness of life so unrestrained that it seems like chaos; the Medieval Church, so magnificent in its consecration and sanctification of the labor of man that the final contribution is a great cathedral that embraces significantly all the experiences of man's world; and the Protestant Church, trying to treat man as a mature person, capable of acting responsibly as his own priest, in full charge of his own destiny."

With poignant pen Dr. Miller then draws a picture of modern man in his present crisis of spiritual unemployment, preoccupied with finiteness but haunted by the "Unforgotten Glory" of the historic church. The glory is to be found again, in the sanctuary itself, and the remainder of the book is given to a warm, appealing discussion of the Bible, symbols, sacraments, creeds, and prayer.

The way to the fulfilment of the church's proper task, the author concludes, is opened up to Christians through discipline and commitment. Dr. Miller, pastor of Old Cambridge Baptist Church, has given to a lofty theme the insight of a great pastor and the musical writing of a poetic soul.

FRED HOSKINS

Oak Park, Illinois

THE INTERPRETER'S BIBLE: A COMMENTARY IN TWELVE VOLUMES, VOL. II, LEVITICUS, NUMBERS, DEUTERONOMY, JOSHUA, JUDGES, RUTH, SAMUEL

Edited by Nolan B. Harmon, with George A. Buttrick, Walter Russell Bowie, Paul Scherer, John Knox, and Samuel Terrein. Abingdon-Cokesbury, 1953. 1176+x pp. $8.75.

A critic of a book on potato culture once reviewed it as a volume 8 by 6 inches and 1 inch thick and declined to say more. This second volume of *The Interpreter's Bible*, the fifth to be issued, is the largest thus far to appear and is considerably more than one inch thick. Not even Volume I, *Genesis and Exodus*, with the General Introductory Articles, is so voluminous.

But here eight great books of the Scriptures are generously, competently, interestingly, and beautifully treated. The last two of these elements are quite as important, if these reference works are to be anything more than dust-catchers on ministerial shelves, as are the first two.

Fifteen contributors—Bright, Butzer, Caird, Cleland, Elliott, Little, Marsh, Micklem, Myers, Parker, Schroeder, Shires, Sizoo, Smith, and Wright; eight Congregationalists, five Presbyterians, two Episcopalians, one Reformed, one Lutheran; twelve Americans and three British; three pastors and twelve professors; fourteen men and one woman, the last appropriately on the Introduction to and Exegesis of Ruth—compiled this rewarding work.

Turn up the section on the deuteronomic form of the Decalogue, and in the treatment of the Third Commandment will be found interesting exposition of the proper use of the "Ineffable Name." Lewis Paton is quoted as suggesting the commandment means, "Thou shalt not call out the name of Yahweh thy God when thou bringest naught." This parallels the J Decalogue, "None shall appear before me empty." But this has more than votive offering significance. For the sacred Tetragrammaton, if spoken at all, must always be uttered from the heart.

Or leaf to David's Lament over Saul and Jonathan and catch from the exegesis that "the shield of Saul not anointed with oil" may refer, not to lack of ceremonial oil after victory, but to lack of physical care by which the untended war-gear lies rusting in the field. "How are the mighty fallen, and the weapons of war perished" is an Epilogue of War, indicting its impotence to save the people or exalt a nation.

The beauty and vividness of this work are suggested on an early page, where, in introduction to Leviticus, we are admonished, "The sound of the trumpets and the cries of the people should be in our ears as we read the arid details of the Levitical rites!" How much the more should not the same listening ear attend the account of the history of the People of God in the tumultuous period represented by the books that carry us from the Exodus to the Kings!

Volume II of *The Interpreter's Bible* will help make this ring from pulpit to pew.

ALFRED W. SWAN

Madison, Wisconsin

WITH GOD IN RED CHINA

By F. Olin Stockwell. Harper, 1953. 256 pp. $3.00.

Here is a vivid and objective report from a missionary who was held in prison for nearly two years, in solitary for nine months, in Chungking. Olin Stockwell has been in China for nearly twenty-five years, long enough to greet the patience-trying inconveniences of journey in China with a sense of humor and sport enough to wish he could go back again. From his college days at Ohio Wesleyan to his last residence in Chengtu he seeks to bring the Gospel to bear on the ancient scene. His isolation with nothing to read but the New Testament gave him insight not elsewise possible. His liberalism was unshaken by his meeting with coercion and frustration.

One exponent of the neo-orthodox view remarked to me, "Perhaps Fosdick is a great preacher, but he certainly doesn't know what religion is about." To which I would like to reply that when neo-orthodoxy, with its emphasis on the helplessness of man and the omnipotence of God, sends as many missionaries to foreign fields and as many Christians to the ballot box as liberalism has done, or

when it writes hymns as great as Fosdick's "God of Grace and God of Glory" or Frank Mason North's "Where Cross the Crowded Ways of Life," then we can believe it really has "something on the ball."

His comparison of Red "brain-washing" and "John the Baptist Streamlined" is revealing. His analysis of "what makes communism click" is informed with personal experience and sharp observation. If you want to feel what it's like to be inside Red China, read this intimate, whimsical, sympathetic, critical appraisal, avowedly incomplete. This memoir of a missionary is likely to go down as the most engaging and realistic that has emerged from the land of bamboo curtain and the Red banner. After two years in prison Stockwell stoutly says his Christian idealism is stronger and deeper than ever.

ALFRED W. SWAN

Madison, Wisconsin

UNITARIANISM TODAY

By Stephen H. Fritchman. Boston: American Unitarian Association, 1950. 58 pp. $0.50.

Here the minister of the First Unitarian Church of Los Angeles sets forth in an engaging style his conception of the Unitarian mentality and its historical provenance, emphasizing the primacy of ethics in religion and in this context treating Unitarian attitudes toward the idea of God, the Bible, Jesus, man, the church, immortality, and universal religion. One chapter presents the work of the Unitarian Service Committee in the rescue of European intellectuals from oppression, in the foreign medical missions, and in agricultural, and industrial relations, and the Japanese-American relocation projects in the United States. Although the author includes the definition of religion as orientation to "that in the universe which ultimately concerns man," he tends to give a moralistic interpretation of the elements of religion. His pungent stress on a prophetically ethical impulse would acquire a dimension of depth and of religious self-criticism if he would offer a theological, or at least a philosophical, interpretation of what he calls "the saving grace of empathy."

JAMES LUTHER ADAMS

BUDDHISM AND ZEN

Compiled, edited, and translated by Nyogen Senzaki and Ruth Strout McCandless. Philosophical Library, 1953. 91 pp. $3.50.

This small book is a good introduction to Zen, which is, in the words of Bodhi-Dharma:

A special transmission [of Buddhism] outside the scriptures;
Without dependence on words or letters;
Direct pointing to the essence of mind;
Seeing one's true nature and attaining Buddhahood.

It may be said that Zen does not talk about truth; it demonstrates truth. For this reason, the translations of *Sho-do-ka* ("Song of Realization") and "Fragmentary Notes of Bodhi-Dharma's Disciples" are helpful; especially the former.

Sho-do-ka ("Song of Realization") is ascribed to Yung Chia (Yoka-daishi) of eighth-century China. There are fifty-three verses, which are well translated and commented upon by Mr. Senzaki. Samples:

Man is born many times, so he dies many times.
Life and death continue endlessly.
If he realizes the true meaning of unborn,
He will transcend both gladness and grief [p. 52].
The moon rises above the river, the wind plays softly in the pines on the shore
All night long. What is the meaning of this serenity?
You must see the precepts of Buddha-nature vividly imprinted.
Dew, fog, cloud and mist clothe the original man in full [p. 53].

This book can be recommended to those who have no previous knowledge of Zen.

JOSEPH M. KITAGAWA

TREASURY OF THE CHRISTIAN WORLD

Compiled and edited by A. Gordon Nasby. Harper, 1953. 386 pp. $4.95.

The preacher who occasionally uses an anthology of religious quotations does so in an effort to discover some story which will illuminate a specific point in the sermon. In most volumes of this type such gems as are found tend to be hoary with age or made uncouth by time, and the writer of sermons can never be too sure that the illustration will

be fresh, and therefore instructive, to the person in the pew. In his *Treasury of the Christian World* A. Gordon Nasby has compiled a body of material which goes far beyond the ordinary anthology, both in quality and in scope. Here one will find selections from the master-preachers of recent times, proved of value by their actual use in homiletical discourse, and with the vast majority of the quotations approaching a conciseness and clarity which make them sermons in themselves.

With more than a thousand selections, covering some 640 topics, and taken from the articles and sermons of nearly five hundred noted preachers, this unusually good anthology represents the best in illustrations, ideas, and expositions drawn from eighty years of sermon publication in the *Christian World Pulpit* and from the columns of the *Christian World*. While the excellence of the quotation, rather than the eminence of the author has been the ruling consideration, the material has been subjected to a double screening: once for its original publication in an outstanding journal, and again for its inclusion in the present volume. In view of its superiority to most works of this kind, this one should provide a source of genuine inspiration and helpfulness to such minor prophets as most of us are and to those of us who can never have too much good material for sermon preparation.

GEORGE D. ALLEY

Dundee, Illinois

BOLAHUN—AN AFRICAN ADVENTURE

By Werner Junge. G. P. Putnam's Sons, 1953. 248 pp. $3.75.

Armed with kindness, patience, and humor, plus the skills of medical science, German-born Dr. Werner Junge tells first hand his experiences of trying to conquer superstition and disease in the heart of the Liberian jungle. Bolahun is the American mission station, to which he becomes wholeheartedly attached.

Written in an easy style, the author, like Dr. Albert Schweitzer, learned first hand the ways of primitive men. He has been deeply influenced in his own philosophy by his knowledge of them.

An elephant hunt, the vaccination of twelve thousand natives, the effects of loneliness in this jungle existence, the initiation of the young into the cultural, ritual, and mystical customs of the Gri-gri bush tribe—all are seen through the eyes of a more-than-ordinary writer. *Bolahun* should inspire young people toward Africa.

ROGER AXFORD

Chesterton, Indiana

THE GREAT PHILOSOPHERS

By Radoslav A. Tsanoff. Harper, 1953. 653 pp. $6.00.

This may be regarded as a companion volume to the author's *Ethics*, which many of us have already encountered. As professor of philosophy at the Rice Institute, Radoslav Tsanoff undoubtedly discovered every textbook on the history of philosophy inadequate for his teaching in more than one respect. Like most professors of philosophy, he essayed to write his own text. This he has done.

The resulting book is really not so bad as its grim title might suggest. It is a systematic, rather simply written account of the origins, the development, and the "final" status of the ideas in the major philosophical systems. The title might convey the impression that there is an overemphasis on biographical details of the philosophers being considered. This, fortunately, is not so, and the fact adds immensely to the value of the book. However, the recurring phrases "social-political" and "social-cultural" do indicate that Tsanoff is quite concerned to investigate and to relate to his students the way in which certain other aspects of our Western civilization, such as the religious, literary, scientific, and educational, are integrally connected with developments in philosophical understanding. Whatever biographical material the author includes, both of the person and of his times, is there because it helps us importantly to see the social context of a man's thinking.

One should not deduce from the title the happy notion that this is the story of a half-dozen or so of the world's leading philosophers. Such is not the case. Tsanoff actually includes, at least by mention, most of those persons who have been at all related to the "great" ones.

One trembles at the thought of taking a course in this kind of history, especially after having been introduced to its subject matter by way of courses which concerned themselves with extensive readings of the writings of those several men who caught up in themselves the most consequential of the problems, and whose histories offer a more penetrating and "rememberable" insight into the history of philosophy than a book conceived and presented as this one.

Dr. Tsanoff has cited men and ideas in order to give a coherent pattern of inquiry. He has been concerned with the areas of ontology, epistemology, and ethical or value theory. This concern is reflected in each of his short sections, which begin with the "first explorers of nature" in classical antiquity and continue down to Whitehead and the Neo-Thomist and logical positivist schools. (Some of them are mighty short!)

A weakness of his exposition, most of which paraphrases the writings under consideration, is his reliance upon brief and expected "quotes" to "illustrate" his summary. One might hope that his section of "recent tendencies" might have mentioned the work of Susanne Langer and other of the symbolists who have helped us to see the continuing relevance of myth and cultus. He does hint that philosophical thinking is moving more in organismic and realistic directions. This is important. It must concern our experience, or it cannot help us.

DONALD L. BERRY

New Haven, Connecticut

GOD HIDDEN AND REVEALED

By John Dillenberger. Muhlenburg Press, 1953. 185 pp. $2.50.

Christian theology begins at the point where God discloses himself in Christ. Therefore, theology cannot begin with the question: How is revelation related to human knowledge generally? When the question is so put, revelation always appears as a more or less questionable possibility. Dr. Dillenberger wishes to get beyond this passion of modern man to put the epistemological problem first. As long as we ask how it is possible for man to receive revelation, we get lost in one or another philosophical theory or knowledge, and theology loses its independence. Rather we must begin with the ontological *fact* that God has spoken to us in Christ. The *content* of revelation, however, does not give us a special body of information, superior to or in conflict with science. For the content is Christ, and this disclosure of God remains a mystery to man. Even in the moment of his self-disclosure, God remains hidden. For God reveals himself in his abasement, in his defeat on the Cross. He speaks to man's suffering by Himself suffering. That this should be, why it should be, how it should be can never be made self-evident to man. Thus, God's revelation can never be "known" by man so as to be possessed in theory. Man can only be grasped by it again and again in faith. From the point of view of faith, God still remains hidden but now his defeat and suffering become victory and newness of life.

Someone will perhaps say that this sounds like a rehash of the more paradoxical elements of Pauline-Lutheran theology. Certainly Dr. Dillenberger stands in the line of Paul and Luther. But this volume is anything but a rehash. Through a most rewarding and perceptive discussion of the idea of "the hidden God" in Luther and in post-Reformation theology, the author makes a distinguished contribution to an understanding of the vital center of Luther's faith. And, furthermore, he demonstrates how an understanding of the togetherness of hiddenness and revelation in God's self-disclosure casts fresh light upon many of the tangles of present-day theology.

FRED BERTHOLD

Hanover, New Hampshire

BERNESE ANABAPTISTS

By Delbert Gratz. Herald Press, 1953. 291 pp. $2.75.

This is a story of economic hardship and persecution, of intolerance and migration, a story of fear and hope. The author traces the experience of the Bernese Anabaptists from the sixteenth to the twentieth century and from Europe to America. He has rendered an invalu-

able service by bringing to our attention the love and labor, the sacrifice and lives, of regenerate souls who have manifested piety at its best. This volume is more than a mere recital of chronological events. It is the description of the unfolding of Christian spirit as it exhibited itself in consecrated and devoted lives. On every page one feels the love of the author for his subject. He suffers with these believers, and he rejoices with them. In the company of his spirit they come to life again. The entire book is a product of diligent and painstaking research, and its scholarly character and exhaustive treatment make it highly useful historically.

The author shows how distressing economic and social conditions, coupled with persistent persecution, made the message of the gospel all the more convincing for these people of such mighty faith. Indeed, the distinctive characteristic of these Pietists has been their religious faith. Whatever developed among them economically or socially was incidental to their faith in God. It is the distinction of these Anabaptists that they lived mainly for their souls. Regeneration by the Holy Spirit was the cardinal doctrine and mainspring of their religion. It gave the movement its rise and purpose, and it was its principal sustaining power. For this very reason the practice of nonconformity to the world became a fundamental tenet of these Anabaptists; it became their guiding principle and maxim. Nonconformity to the ways of the world even found expression in outward appearance, particularly in the matter of dress.

Although this piety was transplanted to the American shore, few modifications were suffered in the early process of assimilation. To this day the movement is carried on with major emphasis upon traditional and social practices. On the other hand, the movement is slowly but unmistakably undergoing changes due to the pressure of surrounding circumstances, or more particularly from the impact of modern life. The rigid and severe discipline of former days is now enforced with more difficulty. Exact strictures hitherto maintained are being slowly relaxed. Concessions are consciously and unconsciously made. But the genuine religion of these Bernese Anabaptists, despite outward transformations, will continue to live; for that which is really alive in the movement will never die.

GEORGE EISENACH

Yankton, South Dakota

MARCH ON WITH STRENGTH

By Alfred N. Sayres and Robert C. Stanger. Christian Education Press, 1953. 95 pp. $1.25.

This brief book contains the exciting story of the history and development of the Evangelical and Reformed Church from the Reformation to the present. Short, two-page chapters relate interesting anecdotes, one after another, which make the whole story live! The courageous men and women of stalwart faith in the E. and R. tradition vividly stand out as the heroes they really were. This fascinating book is outstanding for use with teen-age or adult discussion groups but makes for enjoyable, informative reading for us all!

DAVID M. HELD

Redwood City, California

TRIUMPHANT BELIEVING

By John Short. Scribner's, 1952. 177 pp. $2.50.

Dr. John Short, minister of St. George's United Church, Toronto, has made a significant contribution to the Christian church in the publication of this book of sermons. He speaks of faith and hope while others are crying fear. He recognizes the problems of this era of ferment and change as being real and tragic. He proposes to do something about them. The faith which can change the world for good and not evil is to be found in the relevance of the Christian Gospel. The challenge of the day can find its answer in the message of our historic faith.

Each sermon shows careful preparation. The members of his congregation who listened to these messages must have felt the contagion of a great faith. Among the twenty sermons included in this volume are these topics: "The Necessity of Easter," "The Burning Heart," "Faith's Deeper Levels," "The Best That I Can Be," and "Faith's Transforming Power." For all those who are seeking new techniques for the improvement of their preaching and for

those who welcome new devotional material this volume will be good news.

WILLIAM A. JACOBS

Oak Park, Illinois

A SPIRITUAL JOURNEY WITH PAUL

By Thomas S. Kepler. Abingdon-Cokesbury, 1953. 157 pp. $2.50.

This is not just another book of devotions. These forty meditations by Dr. Kepler sparkle with great affirmatives and dynamic insights. From the Revised Standard Version of the Bible he uses vivid quotations from Paul's letters which throw new light upon present-day problems. Each meditation contains a vivid illustration or some poetic insight which will remain with the reader.

These meditations were written for use in metropolitan papers during the Lenten season. On the other hand, the material is inspiring and useful for any period of the year. Pastors and laymen will find this little book of definite and practical help for the enrichment of the devotional life.

WILLIAM A. JACOBS

Oak Park, Illinois

PREACHING ON CONTROVERSIAL ISSUES

By Harold A. Bosley. Harper, 1953. 221 pp. $3.00.

I read this book the week after attending a conference of student leaders where I was appalled at how little emphasis was given to the "ethics" of Christianity. The reading was a welcome antidote. Harold Bosley, the successor to Ernest Fremont Tittle at First Methodist Church, Evanston, Illinois, has given some instructive chapters on the method for preaching on controversial issues and also some thrilling examples. Here is one preacher, at least, who does not back away from the ethical issues of Christianity but moves in on them with courage and insight. "All vital issues are controversial issues," says Dr. Bosley. And, again: "The only way to avoid controversial issues is to avoid vital issues." "Ideally, the sermon brings the great affirmations of faith and the great issues of life, like electrodes in an arc light, closely enough together to enable the fire of kindling knowledge, hope, and strength to leap into being."

These pages set forth creative thinking on issues like these: war and peace, freedom of religion and the Roman Catholic and Protestant tradition, drinking, stewardship, modern industrialism, public morals, Christianity and communism, science and religion. Here is a voice through which the prophets of Israel still speak in our time. May there be more of them so "the free pulpit will be a force for freedom in human life and affairs over the years ahead that must be reckoned with by every tyrant and tyrannical impulse and institution in our day."

WILLIAM A. KEITH

Kalamazoo, Michigan

THESE THINGS REMAIN

By Carlyle Marney. Abingdon-Cokesbury, 1953. 174 pp. $2.00.

I found this book of sermons by the young minister of the First Baptist Church of Austin, Texas, difficult to evaluate and hard to appraise. My first impression was that the sermons are, in form, a cross between Gertrude Stein and the late Peter Marshall and, in content, are like a lemon meringue pie with an overdose of meringue and an underdose of filler. As I read further, I was inclined to even the amounts of meringue and filler, but I kept thinking of the saying, "Sermons should be heard and not seen."

These sermons are certainly unusual in form and extravagant in rhetoric and expression. I imagine that they "listen" well, and I am prepared to believe that Carlyle Marney preaches to large and impressed congregations every Sunday. But I, for one, want a little more theological and philosophical "guts" in a sermon—a body of ideas, conceptions, and affirmations—and that I miss in these sermons.

If one of the worst sins in preaching is to be dull and boring, the author of these sermons is not guilty or rarely so. I am confident that a congregation would be interested and very likely impressed, but I am not sure that people would be deeply and permanently helped to a religious maturity of their own. Still, if I had

not been given a review copy, I would gladly pay the $2.00 for this book.

JOSEPH F. KING

Oberlin, Ohio

REPORT FROM CHRISTIAN EUROPE

By Steward Herman. Friendship Press, 1953. 199 pp. $2.50.

This book is a brief but highly adequate summary of the state of Christian affairs in Europe today. The method is to deal with a specific problem in relation to a specific area: (*a*) church and social structure as illustrated by socialism in Britain; (*b*) relationship of church and state as seen in the Scandinavian countries; (*c*) the significance of Roman Catholicism especially in Italy and Spain; (*d*) Christianity and communism in East Germany; and (*e*) the struggle for peace in Europe and the role of Germany in this struggle.

"The greatest religious discovery of the twentieth century," says the author, "is that Europe, the cradle of Christian culture, is its own major mission field." His work is a verification of this statement. As the review on the jacket says, "The churches are turning their efforts toward establishing a sense of Christian community whereby religion reaches into daily life . . . here Christianity has to start all over again." This is the amazing fact that *Report from Christian Europe* presents to Americans. This book will make you feel adequately guilty for any despair you may feel over smaller American church problems; it will give you the feeling that perhaps there is nothing final about particular forms, rituals, etc., which have become the heritage of Christians, and it may inspire you with its notion that the church is not *there* somewhere but *in you*.

Christians of political import, such as Niemöller, Ordass, and Mindzenty, receive considerable attention. The theologians receive less attention. Barth is mentioned twice, Brunner, Aulen, and Nygren not at all. This is a fault partly inherent in the method employed. It also indicates the author's emphasis.

HERBERT R. LORING

Chicago, Illinois

HERE'S A FAITH FOR YOU

By Roy M. Pearson. Abingdon-Cokesbury, 1953. 155 pp. $2.00.

To say that there are many people troubled by the lack of meaning in their lives is to say only what many have been saying and others demonstrating for a long time. To find meaning by reading a book whose object it is to give meaning has become a popular indoor pastime. The meaning most people are looking for is not usually contained in a single book apart from others or apart from a whole series of experiences that are essential to the search for meaning. The title, *Here's a Faith for You*, sounds like "peace of mind" on a silver platter, and at times Mr. Pearson's personal discoveries in faith lead him very close to saying in effect, "Take this, make it yours, and you will get along fine." He saves his book from that too simple solution by suggesting, wisely, I think, a process of finding meaning. It is not a new or different suggestion but one that has the virtue of being recommended for centuries. It is one which needs to be suggested again and again in various ways.

The layman will find *Here's a Faith for You* easy, absorbing, and helpful reading. The minister will find it the same kind of thing he has read before but sparkling with fresh ways of saying the old things and full of excellent illustrations.

EDWARD MANTHEI

Western Springs, Illinois

PENDLE HILL PAMPHLETS

Reaching Decisions: The Quaker Method. By Howard H. Brinton. Pendle Hill (Wallingford, Pa.), 1952. 30 pp. $0.35.

Reaching Decisions is in pamphlet form the sixth chapter of Howard Brinton's *Friends for 300 Years*, reviewed earlier in the REGISTER. It deals with the Quaker sense of the meeting method of reaching group decisions.

Brinton emphasizes the religious basis of this method. The Light Within is an inward guiding spirit, a Light that leads up to God. Therefore, a group seeking this Light of Truth can find unanimity if there is patience and self-discipline. There is, therefore, full liberty:

no majority action over against a minority; only consensus of opinion, with the resulting power of a unified group.

For anyone interested in this method of conducting meetings, especially as used by Friends, Howard Brinton's pamphlet is both scholarly and interesting.

The World in Tune. By Elizabeth Gray Vining. Pendle Hill (Wallingford, Pa.), 1952. 31 pp. $0.35.

The World in Tune is a short series of selected prayers and affirmations, with comments of varying length pointing up the significance of the selection for Elizabeth Gray Vining. The selections—all but one of which are from Christian literature—reveal her deep sensitivity of spirit. Her remarks reveal the breadth of vision which comes from a life devoted to service of unique variety.

Guilt. By Gerhard Ockel. Pendle Hill (Wallingford, Pa.), 1951. 31 pp. $0.35.

Gerhard Ockel is a German doctor, psychotherapist, and member of the Society of Friends in Germany. His thesis is that the experience of guilt can have a fruitful aspect. "Guilt does for the soul exactly what pain does for the body; . . . it is the shadow side of love." The author sees guilt as the stepping stone from sin to redemption, and it is through the creative force of love that this transformation comes. "We must see God as the creative spirit who works through growth." "Guilt is a phase of moral growth."

With the present considerable interest in guilt from a theological view, Gerhard Ockel's religious and psychological analysis of personal and collective guilt makes helpful reading.

Of Holy Disobedience. By A. J. Muste. Pendle Hill (Wallingford, Pa.), 1952. 34 pp. $0.35.

A. J. Muste, veteran pacifist leader, focuses his keen insight on the question of conscription for civilian work, such as is now offered to the religious objector to military service. Going carefully into the arguments favoring cooperation with the government in its alternative service provisions, he points out the inconsistencies and shortcomings of this compromise position. Muste feels strongly—and his case is well presented—that resistance to present conscription laws is the most defensible position for Christian pacifists. The author is obviously eminently qualified to speak on this subject, and his points are made with such clarity that the reader cannot help but give fresh consideration to his own thinking.

LAWRENCE MCK. MILLER, JR.

New Britain, Pennsylvania

THE AMERICAN CHURCH OF THE PROTESTANT HERITAGE

Edited by Vergilius Ferm. Philosophical Library, 1953. 481 pp. $6.00.

In recent years Protestants have been asking many questions about themselves and their traditions. Some of this has been prompted by the larger seriousness of the times; some by the growth and enlarged influence of Roman Catholicism; some by the challenge and opportunity for new and more effective forms of Protestantism presented by the expanding ecumenical movement. Thus eyes have been turned inward, and efforts have been made at both self-understanding and self-evaluation. Nor has this been solely a trend among the professional leaders of the Protestant churches. Lay people, too, have joined soberly in this quest for an understanding of what the Protestant movement is all about. Hence, this new volume edited by Vergilius Ferm will be most welcome, indeed, for it presents in able fashion descriptions of the major groups within the movement of American Protestantism.

Often one approaches a book of this kind with a certain amount of suspicion and apprehension. In this instance, however, this reviewer wants to state emphatically that his fears proved quite unjustified, for the weaknesses he suspected were not to be found. Though these essays were written by twenty-one different individuals, there is a surprising similarity of approach, and thus unity in presentation, which pervades the whole. Though each of these twenty-one individuals provides an essay describing his own particular Protestant denomination, there is surprisingly little

propagandizing and manifestation of denominational pride. And though these twenty-one essays are necessarily limited in length to be compressed into a single volume, they are surprisingly comprehensive in fulfilling their descriptive roles.

Thus we have in these essays careful, objective, and well-informed discussions of the major Protestant denominations in America. Each author sketches to some extent the European backgrounds of his denominational group but gives primary attention to its life on the American scene. Here both institutional history and theological development are presented, with emphasis also upon form of organization and general pattern of life in the modern day. The denominations, therefore, move before the eyes of the reader in such fashion as to give clear pictures of their separate histories and their individual characteristic features. For the person who desires to explore these denominational traditions, and by that means to understand more fully the components of the broader Protestant movement as a whole, this volume is to be highly recommended.

JOHN VON ROHR

Claremont, California

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS

By Stanley I. Stuber. Association Press, 1953. 267 pp. $2.50.

This is a useful primer for those who want to acquaint themselves quickly with some of the major aspects of the Roman Catholic church. It is broad in its scope, dealing with Catholicism's history, its organization, its beliefs, its external practices, and its main areas of conflict in the modern world. But within each of these categories the material is carefully organized into subtopics and sub-subtopics, so that precise information on many separate subjects is here made available. And for the most part these are the topics about which one generally has questions when he is seeking an initial understanding of the Roman church. Thus for the Protestant beginning his study of Catholicism this is a well-planned guide.

Dr. Stuber's method of handling this presentation of Catholicism is to incorporate into his discussion frequent quotations from Roman Catholic sources. This has the distinct advantage of protecting accurate reporting and thus of guarding against a misrepresentation of the Roman Catholic point of view. In doing this, moreover, the author has gone through a considerable amount of material and has extracted therefrom many excellent excerpts by which his points are either made or illustrated. And yet at times this excessive use of quoted material does destroy continuity and makes the reading somewhat annoying.

Beyond his objective presentation of the material on Catholicism, the author, at the end of each section, evaluates it from the Protestant point of view. Thus the volume is also, as indicated in the subtitle, "an appraisal of the basic differences between the Roman Catholic Church and Protestantism." Actually, however, in this reader's judgment, the more useful portions of the volume will be those which are descriptive of the Catholic position. The evaluative sections suffer from a somewhat uncritical use of biblical materials as well as an inadequate delineation of the varieties within Protestant thought.

JOHN VON ROHR

Claremont, California

MORE CHILDREN'S WORSHIP IN THE CHURCH SCHOOL

By Jeanette Perkins Brown. Harper, 1953. 250 pp. $3.00.

The books of Jeanette Perkins Brown have come out of a rich experience of working with boys and girls and church-school teachers, much of it at Riverside Church in New York. In each book she presents the insights of a person who not only is acquainted with good learning techniques but has a sensitivity to the inner feelings of children and has been able to guide them to expression. More than any other writer, she has opened up the field of children's experiences of awe and wonder and appreciation and has shown how they become the material for creative experiences of worship.

In this her latest book, Mrs. Brown analyzes the process by which worship happens. She discusses the need for the leader to be a worshiper herself as she makes her plans. She recognizes the necessity for a background of

thoughtful preparation and study before the leader can guide children to the kind of worship that is called spontaneous. She shows how specific services of worship were developed.

Some of the experiences discussed were used in an earlier volume by Mrs. Brown, *Children's Worship in the Church School.* Those who are acquainted with it may feel that she is enlarging upon concepts first suggested there and also answering questions that were raised by readers of that book. However, most of the material is new. The chapter called "Wishes That Become Prayers" should be especially helpful to leaders who want to help children to a good understanding of prayer. There are helpful sections on "Prayer and Meditations," "Poems," and "Songs." Many of these materials are original.

MRS. WILLIAM EARL BREHM

Des Plaines, Illinois

ALICE IN BIBLELAND

By George Wills. Philosophical Library, 1953. 54 pp. $2.75.

This is a disturbing and disappointing little book. It moved me to occasional laughter and sometimes almost to tears. It is a playlet to be read in seven conversations between Alice, "a thirteen-year-old of inquiring mind"; Serena, her grandmother; Peter, a seminary student; and the Reverend Mr. Schlosser, the pastor. The time is "the day after tomorrow," but to my mind two of the characters are living in the year before yesteryear. My laughter grew out of Alice's honest and vivid retelling of Old Testament stories; my tears out of compassion for Alice's loneliness and the lost opportunity to find triumphant answers with her. The book is philosophically rather than religiously oriented. Alice often voices the author's own adult skepticisms and sophistries. The only helpful reference to a thinker is to Spinoza and "the intellectual love of God," not to Jesus. Somehow Alice keeps her faith unshaken in "her God," as opposed to "the Bible God."

There is a forced quality about the book due partly to the fact that the characters lack authenticity. Peter is too often weak; Serena is incredibly prudish; Pastor Schlosser is neither convincingly pious nor truly alive. Alice is too precocious mentally to be playing jadestones as she does. Perhaps the addition of one authentic, humble but educated, liberal Christian parent might help to change the tone of unreality. We could wish that Alice's mother or father might return and in an eighth conversation give Alice some of the real companionship and help she deserves. Here her mother and she might discuss how and when the different books of the Old Testament were written, and how the Bible is a library of books dealing with man's growing understanding of God. Here Alice could really talk about how prayers are answered and what kind of prayers are intellectually valid. Here there could be free interchange about "eternal life" so that Alice would not have to make the choice between a heaven created out of wishful thinking and complete ignorance about immortality. And Alice could be introduced to the One who inspired the passage she had loved wholeheartedly and memorized, the thirteenth chapter of I Corinthians, for love rather than loneliness should be the climate in which all Alices make their search and find their answers.

MARY CANNON

Wilmette, Illinois

THE UNFOLDING DRAMA OF THE BIBLE

By Bernhard W. Anderson. Association Press, 1953. 61 pp. $0.50.

This is a textbook of sixty-one pages, admirably designed to introduce the Old and New Testaments as one inseparable whole to adult Bible classes. The author regards the Bible as "God's revelation given in the events of which the Bible is the record and witness." The method of study followed is not "to look at the Bible from the outside as a spectator" but rather "to attempt to stand within the Bible, and to look out at the world through the window of Biblical faith." Each of the eight studies is followed by seven searching questions, suggesting problems for reflection and discussion. The class leader can find support in Dr. Anderson's brilliant book, *Rediscovering the Bible.*

CHARLES GORDON CUMMING

Bangor, Maine

EFFECTIVE EVANGELISM

By George E. Sweazy. Harper, 1953. 284 pp. $3.50.

It's all here—or almost all—the essentials of a long-range, year-round program of evangelism in a local church. Dr. Sweazy writes that because of lack of space he has had to omit aspects of such a program, including a church's spiritual preparation for evangelism and the evangelism of special economic and cultural groups. But enough is given us to make this the most complete discussion of both the methods and the motivations of evangelism so far to appear in a single book.

He writes simply, clearly, systematically—one, two, three. Visitation Evangelism is described, and preaching missions, the religious census, the assimilation of new members—practically everything the pastor and lay leaders ought to know about an evangelistic program.

But it is no mere book on methodology. Dr. Sweazy perceives and gives due weight to the underlying spiritual bases for the evangelistic task, which includes pastoral services, inquirer's groups, and the use of mass communication.

ELMER S. FREEMAN

LaGrange, Illinois

SPONSORS AT BAPTISM AND CONFIRMATION

By Derrick Sherwin Bailey. Macmillan, 1952. 162 pp. $2.25.

Dr. Bailey, a British Anglican, here sets out to trace the history of having sponsors for infants in baptism and young people in confirmation. Sponsorship in baptism, the author finds, is probably as old as the third century; that in confirmation, much more recent in origin. The function of both is the same—to exercise a benevolent oversight over the religious training of the infant or the confirmand if the parents neglect it. In recent generations and in the Western churches, sponsorship in confirmation has practically disappeared, though it is still widely used in baptism. The book as a whole is a scholarly, clearly written, amply documented review of an ecclesiastical practice of fairly minor importance to Christians outside the Anglican communion.

ELMER S. FREEMAN

LaGrange, Illinois

A STUDY OF HEBREW MARRIAGE

By David A. Mace. Philosophical Library, 1953. 271 pp. $6.00.

This study of marriage as an institution in the Hebrew society, and later in the Palestinian and Babylonian Jewish community, is significant for its special approach. Dr. Mace correctly posits as his thesis the fact that the Christian ideal of marriage is rooted in the Hebrew tradition. Naturally, too, he goes further than the Old Testament, giving the general Semitic background of the biblical tradition.

What is also important in Dr. Mace's study is that he not only makes use of the findings of biblical criticism but also employs the newer interpretation of scripture, based on the foundations of Old Testament sociology. An adequate restatement of the Hebrew view of marriage and the family is the result.

Dr. Mace is quite right when he devotes a good deal of material to an investigation of the early Hebrew period. One will never understand the various institutions of the biblical society without an adequate evaluation of the prebiblical period. There are influences of that earlier epoch in Scripture. Thus there are survivals of matriarchy, and the levirate marriage as such is an indication of early influences.

While the author has limited his study mainly to the prebiblical and biblical periods, he has nevertheless made an interesting excursus into the literature of the Talmud, which, in the opinion of the present reviewer, is indispensable to an understanding and a proper evaluation of the Bible.

DAVID GRAUBART

Chicago, Illinois

THE FUNERAL ENCYCLOPEDIA

Edited by Charles L. Wallis. Harper, 1953. 200 pp. $3.95.

Here is a handbook that all men entering the ministry should have available for ready

reference. Charles L. Wallis has done an important piece of research and collected a great deal of very usable material to assist the busy minister in the conduct of funeral services. A minister with twenty years in the parish has already assembled, with great effort, possibly half of the material presented here. But the author has left out very little of the best of scripture, poems, and prayers that might prove helpful to most of us as we minister to the bereaved. About a hundred and fifty pages of the book are devoted to a series of brief sermons, and, while most of us do not take this occasion to deliver homilies on immortality, the sermons are full of telling quotations and illustrations. The description on the jacket is not misleading: "a treasury of sermons and funeral addresses by 87 outstanding preachers, five complete representative services, copious selections of opening sentences, scriptures, hymn suggestions and benedictions, an anthology of funeral poems, a sheaf of funeral prayers, a section on professional conduct." This describes its contents.

JESSE PINDELL PEIRCE

Elgin, Illinois

THAT THE WORLD MAY KNOW

By Charles W. Ranson. Friendship Press, 1953. 166 pp. $2.00.

If we had a global church, the world would know that Jesus Christ had been sent by God (John 17:23). That we do at long last have the beginnings of a global church it is the purpose of this important book to record and in so doing to lay on the conscience of the church the burden of the still unfinished missionary task. Charles W. Ranson is general secretary of the International Missionary Council; he has just completed a five-year assignment consolidating the *thirty-three* National Christian Councils of the World Church.

Simply to have reported the facts of a world-wide church might have seemed enough to counter the prevalent defeatist notion that "missions have no future because Communism and Nationalism have put an end to them"; but the book goes further. Striking a relatively new note in missionary writing, namely, the relevance of religion to international politics, the author declares that it is brotherhood on Jesus' terms alone which has been breaking down the world's political divisions since the days when "the Christian held the world together." "One of the deepest roots of contemporary illusion," he says, "is the failure to find community; the church alone can satisfy that need."

The book has three parts: contemporary perplexity, historical perspective, and Christian prospect. The first part is the least happy, since it is politics written without the Christian perspective implicit in the rest of the book. In striving to be "objective," it becomes unsympathetic and pessimistic. Part II presents in a quick sharp focus the church's "history of unity," demonstrating that the roots of the persistent human belief in unity are Christian.

Part III is the best part of the book because it displays a resolute grasp of the great issues. The author calls for "hard thinking"—then gives a demonstration himself! Selected issues are: negatively, the political weakness of the younger churches of the East and the religious illiteracy of the older churches of the West ("For most Christians, the hope of the gospel is only partly true and wholly irrelevant to their current interests"); positively, the use of international missionary teams representing the church universal in new areas and the ever growing movement toward church union ("Wherever the watchword of the church is truly *Jesus Christ* and Christians are drawn nearer to him, they are drawn nearer to each other").

That the World May Know could be called a "faith for our times" with its vision of a "supranational community" taking precedence over world political organizations of whatever kind. Do not miss the note of excitement in the book, like that in the New Testament. "Those who have seen the Cross planted in this solid earth know that the Church that lives by that divine event must be there too in the dust and the sweat and the blood—in the world but not of it."

RODERICK SCOTT

Olivet, Michigan

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time and may be kept three weeks from the date when received. Postage both ways is to be paid by the borrower and is payable in stamps upon return of the book. The postage rate is 4 cents for the first pound *plus* 1 cent for each additional pound within three zones of Chicago. For all other zones the rate is 8 cents for the first pound and 4 cents for each additional pound.

It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

CARPENTER, EDWARD. That Man Paul
DIBELIUS, MARTIN. Paul
*DODD, C. H. According to the Scriptures
———. Interpretation of the Fourth Gospel
LEWIS, EDWIN. Biblical Faith and Christian Freedom
MACKAY, J. A. God's Order

Church History and History:

BURTON, M. K. Destiny for Congregationalism
*CAILLIET, ÉMILE. The Christian Approach to Culture
*FERM, VERGILIUS (ed.). The American Church of the Protestant Heritage
*GRATZ, DELBERT. Bernese Anabaptists
LATOURETTE, K. S. A History of Christianity
NEILL, STEPHEN. The Christian Society
RICHARDSON, C. C. Early Christian Fathers
*STUBER, S. I. Primer on Roman Catholicism for Protestants
TOYNBEE, A. I. The World and the West
WILLISON, G. F. The Pilgrim Reader
ZWINGLI, ULRICH. Zwingli and Bullinger

Religion and Personality:

HARROWER, MOLLY. Appraising Personality
MOWRER, O. H. Psychotherapy: Theory and Research
WHITE, VICTOR. God and the Unconscious

Philosophy, Theology, and Science:

ALLEN, E. L. Existentialism from Within
*BERDYAEV, NICOLAS. The Realm of Spirit and the Realm of Caesar
BRUNNER, EMIL. The Misunderstanding of the Church
*BUBER, MARTIN. Good and Evil
HARTSHORNE, CHARLES, and REESE, WILLIAM. Philosophers Speak of God
———. Reality as Social Process
HEINEMANN, F. H. Existentialism and the Modern Predicament
MORRISON, C. C. The Unfinished Reformation
RALL, H. F. Religion as Salvation
RAVEN, C. E. Natural Religion and Christian Theology
SOPER, D. W. Major Voices in American Theology

* Reviewed in this issue.

Practical Theology and Worhip:	BLACKWOOD, A. W. Expository Preaching for Today *BOSLEY, H. A. Preaching on Controversial Issues ELLISON, J. M. Tensions and Destiny GEBHARD, E. W. and A. L. Guideposts to Creative Family Worship OATES, W. E. The Bible in Pastoral Care OSBORN, G. E. Christian Worship SOCKMAN, R. W. How To Believe STEWART, J. S. A Faith To Proclaim
Ethics and Society:	BURGESS, E. W., and WALLIN, PAUL. Engagement and Marriage COUSINS, NORMAN. Who Speaks for Man? DAWSON, J. M. America's Way in Church, State and Society HUTCHISON, J. A. Christian Faith and Social Action KLEIN, A. F. Society, Democracy, and the Group MUELDER, W. G. Religion and Economic Responsibility PATTERSON, SHEILA. Colour and Culture in South Africa SHERIF, MUZAFER and C. W. Groups in Harmony and Tension SIMPSON, G. E., and YINGER, I. M. Racial and Cultural Minorities *SMITH, R. C. Rural Church Administration WARNER, LLOYD. American Life: Dream and Reality
Religious Education and Education:	*BROWN, J. P. More Children's Worship in the Church School MCKIBBEN, F. M. Guiding Workers in Christian Education MARSHALL, CATHERINE and PETER. God Loves You TIPTON, J. H. Community in Crisis WALSH, CHAD. Campus Gods on Trial
Religion and the Arts:	ELLISON, RALPH. Invisible Man SANTAYANA, GEORGE. My Host the World WRIGHT, RICHARD. The Outsider

EVAH KINCHELOE, *Librarian*

We will be unable to give you a report on the reading of religious literature by lay people, as the response was too limited. We do, however, want to thank the two churches that replied to our request.

E.K.